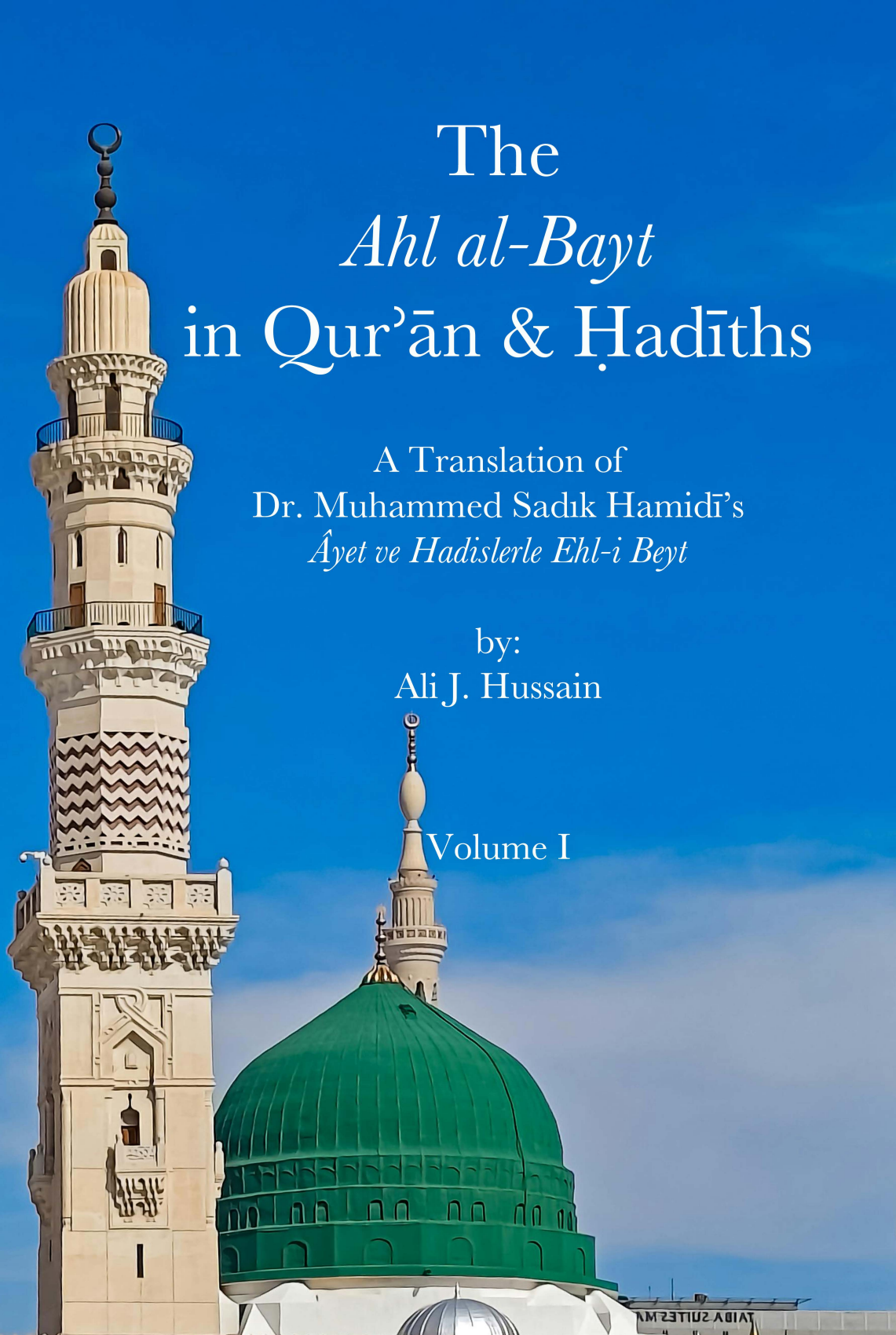




The *Ahl al-Bayt* in Qur'ān & Ḥadīths

A Translation of
Dr. Muhammed Sadk Hamidī's
Âyet ve Hadislerle Ehl-i Beyt

by:
Ali J. Hussain

Volume I

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AHL AL-BAYT
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Volume I

SJL Press
Chicago

بسم الله الرحمن الرحيم

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Dedicated to

Mahmut Celālettin Ökten
(1882 - 1961),
lovingly known as Celāl Hoca

and to his daughter-in-law,
Meriç Ökten Hanım
(1946 - 2025)

﴿إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ﴾

“Indeed, to God we belong
and indeed, to Him we return.”
(Q. al-Baqarah, 2:156)

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THE *AHL AL-BAYT* IN QUR’ĀN & ḤADĪTHS

VOLUME TWO

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INTRODUCTION TO THE ENGLISH EDITION

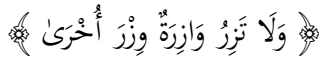
This is an English language translation of the original Turkish language work, *Âyet ve Hadislerle Ehl-i Beyt*. Dr. Hamidi is an established ḥadīth scholar of the Shāfiʿī school of thought. Having the good fortune of making the author's acquaintance during a trip to Istanbul, I engaged in scholarly discussion of a particular set of ḥadīths that I was examining in the course of my own research. He brought to my attention that, in his work, he examined thoroughly the narrators in one of the ḥadīth chains that I was researching, and kindly gifted to me a copy of his book. His mastery of the ḥadīth corpus and his scholarly acumen were both immediately evident. He thoroughly scrutinizes every transmitter and presents detailed proofs as evidence for his views. I was impressed by the depth of his research, the thoroughness with which he addressed the issue, and his strict reliance on only Qur'ānic verses and authenticated narrations.

While I do not agree entirely with every one of the author's premises, nor with all of his conclusions, the work as a whole remains an impressive collection of the most significant qur'ānic verses and prophetic ḥadīth reports on this subject. That fact alone makes it worthy of translation. In addition, rather than simply citing a reference, he includes the original texts, sometimes abbreviated relevant portions of lengthy narrations. These original Arabic quotations make the original primary sources available directly to the interested reader. Citations allow for further investigation by those readers wishing to delve even deeper into the source material in the established ḥadīth collections. All of these factors make this work one which I believe to be worthy of being made available to a wider audience of English language readers who, until now, has had no access to a work of this kind.

I have made no changes to the author's content. Any editorial additions or insertions are [within square brackets]. The liberties I have taken for the English edition are those related to formatting. For example, the Turkish original has many very short paragraphs, sometimes even comprised of just one sentence. In this English edition I have combined these short one- or two- sentence paragraphs to approximate more closely what is considered a paragraph in typical English writing. Romanization has been converted from Turkish style to the American standard, that of the United States Library of Congress.

Footnotes maintain their original style with the exception of the original “volume/page number - narration number” format, which has been converted in this English edition to “volume: page number # narration” format, more closely resembling the citation styles of English scholarly works. This avoids the confusion caused by a dash between the page number and narration number, which could easily be misread as a page number range. Other than the above, citations remain in the author’s style and do not conform to any specific western standard style. Footnote numbering is maintained as in the original. I have asked the author to add a ‘sources’ section at the end of this English edition that lists the authors and their works. Rather than repeatedly italicizing terms that are so frequently used as to be incorporated as essential vocabulary in the English discussion, terms such as Ahl al-Bayt, ḥadīth, isnād, tafsīr, fiqh, etc., remain in standard, upright font style, except when being emphasized, highlighted as non-English terms, or in the title of a book or other source. Typical religious honorifics such as “May God be pleased with...” have been avoided in the English translation. Numerous repetitions of “Peace Be Upon Him” and similar phrasings of the typical honorific following mention of the Prophet have been replaced with the condensed Arabic symbol: ﷺ.

I have had the good fortune of being able to review the translation with the author, clarifying some aspects of the original Turkish that were confusing to me, and obtaining his approval before publication. All translation and editing was done to the best of my ability and with the best of intentions. The author is responsible for the original Turkish work, and I am responsible for any flaws in translation or editing of the English edition.



“And no one shall carry the burden of another.”

(Q. Al-Fāṭir, 35:18)

- Ali J. Hussain, Chicago, 1446/2025



ÂYET VE HADİSLERLE
EHL-İ BEYT



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بسم الله الرحمن الرحيم

In the name of God, the Most Kind, the Most Merciful

الحمد لله رب العالمين، والصلاة والسلام على سيد المرسلين محمد وعلى آله
وصحبه أجمعين.

All praises due to God, the Lord of the worlds, and may His peace
and blessings be upon the leader of the Messengers, Muḥammad, and
upon his family and companions.

ABOUT THE AUTHOR

Muhammed Sadık Hamidī was born in 1944 in the village of Başkavak in the Savur district of Mardin province in Turkey. After completing his secondary education at Diyarbakir Imām-Hatip High School in 1965, he completed his higher education at the Yüksek İslam Institute in Konya and graduated in 1969. During his education, he worked as an Imām and preacher under the Presidency of Religious Affairs. After graduating from Y.İ. Institute, he worked as a Muftī in various provinces. In 1980, he went to Riyadh, the capital of Saudi Arabia, for his graduate education. He studied ḥadīth and ḥadīth sciences at Imām Muḥammad ibn Saud Islamic University, received his graduate degree in 1984 and his doctorate degree in 1988. Both diplomas were also awarded in equivalency as Islamic Sciences degrees by the Institute of Higher Studies, as equivalencies in the sciences of ḥadīth and *tafsīr* (exegesis) and *fiqh* (jurisprudence).

The author is also descended from Mardin ‘*ulamā*’ and Nakşibendi shaykhs of the Ottoman era. He is a fifth-generation descendant of Mardini Sayyid Sheikh Hamid, a descendant of Ḥusayn b. ‘Alī b. Abī Ṭālib, the Martyr of Karbalā’.

He served in the following positions:

1962-1965 Imām, *khaṭīb* (Batman, Diyarbakir)
1965-1969 Preacher (Konya)
1969-1972 Provincial Mufti (Mardin, Amasya)
1972-1973 Military Service, private in Reserves
1973-1976 Preacher (Ankara)
1977-1980 Mufti (Istanbul, Kadıköy)
1991-2002 Assistant Professor, College of Education, Umm al-Qurá University (Tā’if, Saudi Arabia).
2003-2007 Preacher (Istanbul, Tuzla), retired in June 2007.

Published Works:

Turkish:

1- Brotherhood in Islam (Original work, a small treatise).

- 2- *Ahwal-ı Şahsiyye* in Islam (Family Law, Translation).
- 3- *Shamaili Sharif* and commentary (Translation/Rendered in Modern Turkish).
- 4- Miracles of the Prophet Muḥammad (Translation).
- 5- Miracles of Our Prophet Muḥammad Muṣṭafā (Original work).
- 6- Miracles of our Master the Prophet, re-edited partial change (Original work).
- 7- Life of Imām Shāfiʿī (Translation).
- 8- The way of Guidance and Good Works (Translation).
- 9- Essence of *Fatwās* (Rendered into Modern Turkish).
- 10- Religious articles in *Tercüman* Newspaper during the month of Ramadan, 1990.
- 11- Religious articles in *Yenisafak* Newspaper during the month of Ramadan, 2002.

Arabic:

- 1- *Kitāb al-tanbīh ʿalā al-awḥām al-wāqīʿah fī ṣaḥīḥ al-bukhārī* by Abū ʿAlī al-Ghassānī (Text edited, Master's thesis).
- 2- *Kitāb al-muttafiq wa-al-muftariq* by al-Khaṭīb al-Baghdādī (Text edited, Ph.D. thesis).
- 3- *Faḍāʾil al-ramy wa ta al-īmuh* by Aḥmad b. Sulaymān al-Ṭabarānī (Text edited).
- 4- *Al-Shajarah al-durrīyah fī manāqib al-sādah al-ḥāmidīyah* by ʿAbd al-Ḥalīm al-Mārdīnī (Text edited).
- 5- *Sawād al-baṣar fī ʿulūm al-ḥadīth wa-al-athar* by Shaykh ʿAbd al-Raḥmān al-Ḥāmidī al-Mārdīnī (Text edited).
- 6- *Tuḥfat al-kamāl fī bidāyat ta al-īm al-atfāl* by Shaykh Kamāl al-Dīn al-Ḥāmidī (Text edited).

Peer-Reviewed Journal Publications:

- 1- “*Al-Hidāyah fī al-kitāb wa-al-sunnah*,” Cairo, *Dār al-ʿUlūm* magazine, 16 (1421/2000).
- 2- “Ph.D. Theses in Turkish Theology Faculties from 1920 to 1992 (Division of Ḥadīth, Translation, Bibliographic study), Riyadh, *Ālam al-kutub*, 22: 1-2 (1421/2001).
- 3- “*Taṣhīf, Ṣaḥīḥ and Related Works in the Science of Ḥadīth*,” (Turkish) *Journal of Ḥadīth Studies*, Istanbul, IV (2006).

Symposiums and Seminars:

- 1- “Sayf al-Dawlah.” International Silvan Symposium.
- 2- “Evaluation of ḥadīths about *Ahl al-Bayt*.” Marmara University Faculty of Theology “Ehl-i beyt” Symposium.
- 3- İlim yayma Vakfı’nın tanıtılması “Introducing Charitable Foundations Spreading Knowledge.” United Arab Emirates University of Sharjah, Foundations’ services to Islam symposium.
- 4- “İmām Shāfi’ī’s students and Shāfi’ī Fiqh.” Istanbul University Faculty of Theology Symposium.
- 5- “Hāmidīyah *Madrasahs*.” Bingöl University Faculty of Theology. Madrasah Symposium.
- 6- “*Madrasahs* in Eastern and Southeastern Turkey.” Muş Alparslan University Faculty of Theology Madrasah Symposium.

You Tube Video Presentations:

- 241 ten-minute video talks about *Uṣūl al-Ḥadīth*.
 - 10 ten-minute videos on the virtue of Ramaḍān.
 - 10 ten-minute videos on the virtue of fasting.
 - 7 ten-minute videos on repentance and forgiveness.
 - 3 ten-minute videos on the ‘Īd holiday.
- Search: Dr. Muhammed Sadık Hamidī

Monday 27.03.2023

Monday 5 Ramadan, 1444

AUTHOR'S NOTES

When the name of the Prophet, the Messenger of God, is mentioned, the complete salutation that is uttered orally, "Peace be upon him" has been omitted in writing. When the names of the Ahl al-Bayt are mentioned, the typical salutation that is uttered orally, "Upon them be peace," has been omitted in writing. When the names of the Companions are mentioned, the typical salutation that is uttered orally, "May God be pleased with them," has been omitted in writing. Typical honorifics in the Turkish language such as "*Hazret*" have been omitted in writing. None of the above should be perceived as disrespectful. These are due to the vast number of occurrences and the constraints of writing. The reader is encouraged to recite the traditional honorifics when reading the texts. Such honorifics are maintained in quoted text, faithful to the authors' originals. [In the English edition, such honorifics have been omitted, and the following symbol used for the Prophet: ﷺ.]

Transliteration of Arabic (ابن) and (بن) are romanized 'ibn' in all positions. The reader will sometimes find multiple narrations of the same ḥadīth repeated. This is because scholars consider the same ḥadīth narrated by a different Companion as a separate ḥadīth. While repetition does not confirm authenticity, it does reinforce it. If a ḥadīth is narrated in Bukhārī or Muslim, or both, we consider these two *ṣaḥīḥ* collections to be authentic and therefore sufficient, without citing additional sources. Since many ḥadīths are included in this book, we have added at the end of the book a glossary of technical terms commonly in the study of ḥadīths, in the hopes that it will be helpful for the reader who is unfamiliar with such terms.

Historical narrations are cited from the original sources, which provide their chains of transmission. Narrations were traced to their original sources when necessary. For example, Ibn Kathīr's *al-Bidāyah wa-al-nihāyah* includes earlier sources such as Ibn Jarīr's *Tārīkh al-rusul wa-al-mulūk*, so if we find a narration traced to its original source, there is no need to quote later sources. Historians recognized that Muḥammad ibn Jarīr's al-Ṭabarī (d. 310) *Tārīkh al-rusul wa-al-mulūk* is one of the most important sources. However al-Ṭabarī cites narrations from Sayf ibn ʿUmar (d. 200) and Abū Mikhnaḥ Lūṭ ibn Yahyá (d. 157), both of whom are well-known transmitters of *akhbār* reports, but both are considered by

ḥadīth scholars as unreliable for ḥadīth reports. It is for this reason that we do not cite ḥadīth reports from al-Ṭabarī's *Tārīkh*, instead citing from Ibn Sa'd's (d. 230) *Ṭabaqāt*, and supplementing from al-Ṭabarī only when necessary.

Quotations include only the material directly relevant to our discussion. An ellipsis (...) is used to designate omission of superfluous text. References are cited using volume/page format. For non-Arabic sources, Roman numeral/Arabic numeral format is used. For Arabic language sources that cite numbered narrations, citations are in volume/page-narration format. [This has been altered in the English edition to match modern English format (volume:page followed by narration #). See translator's introduction.]

AUTHOR'S PROLOGUE

Since verses of the Qur'ān were revealed about the Ahl al-Bayt (Family of the Prophet) and ḥadīths have been narrated, the importance of this subject to all Muslims is obvious. Books of ḥadīth and Islamic law discuss the Ahl al-Bayt from religious, legal, political, administrative, and economic perspectives. Other aspects of the subject have also been discussed in biographies and histories. All Muslims, whether Sunnī or Shī'ī, are unanimous in their love of the Ahl al-Bayt. There is no disagreement on their special status. Various members of different groups sometimes have differing opinions on details, and sometimes even different scholars within the same group. Turkish works on the subject are too few in number and lacking in content. Some of them are written in the style of novels, and some contain much false information. There are some modern academic books, such as Dr. Gülgün Uyar's *Ehl-i Beyt, İslam Tarihinde Ali-Fāṭimah Evladı* (Ahl al-Bayt: The Children of 'Alī and Fāṭimah in Islamic History), reminiscent of classical sources such as Abū Faraj al-Iṣfahānī's (d. 356/967) *Maqātil al-Ṭālibīyīn* (The Murders of the Ṭālibīs, Descendants of Abū Ṭālib).

I believe very strongly that knowledge of Islamic sciences should be based on Qur'ān and ḥadīths. As a result of extensive research on the subject and expertise in the field of ḥadīths, I felt a duty to remedy the deficiencies in the academic study of this subject by composing a book that analyzes the Qur'ānic verses and ḥadīth narrations related to the Ahl al-Bayt. That is the basis of this book. Every effort was made to present only the most authentic ḥadīth narrations. If a weak narration is presented, it is identified as such. No narrations are included which have been identified by ḥadīth scholars as fabricated. In instances where such a report is narrated for the purpose of discussion, the reason for doing so is provided. Due to the above criteria, we find the title, "Ahl al-Bayt according to Qur'ānic verses and ḥadīths" to be appropriate.

During the composition of this book, we did not criticize any faction for their views.

The book consists of an introduction, preface, and three parts. After discussing the importance of the Ahl al-Bayt from the point of view of Islamic Studies, the three parts focus on: the definition of the term *Ahl al-Bayt*, the legal rights of the Ahl al-Bayt, and the virtues of the *Ahl al-Kisā'* of the Ahl al-Bayt. We attempted to scrutinize all evidence closely. Of

course, we do not claim perfection from error. Human beings are imperfect and sometimes make mistakes. But our good Lord knows that we composed this book with the best of intentions.

Success and reward are from God. We ask His forgiveness for our mistakes, and we hope that our work will be beneficial.

Dr. Muhammed Sadık Hamidî
Göztepe, 1443/2022

THE
AHL AL-BAYT
IN QUR'ĀN & ḤADĪTHS

By:

Dr. Muhammed Sadık Hamidī

AUTHOR'S INTRODUCTION

There are many different views on the interpretations of the Qur'ānic verses about Ahl al-Bayt, as well as varying views on the transmission and authenticity of ḥadīths on the subject. Throughout my research I have identified three distinct categories of perspectives. We will begin with an introduction to these three groups. Let us first point out immediately that the reasons for the emergence of these three divisions are political. Since the Mu'tazilah and the Shī'ah were of the same opinion regarding the issue of the Ahl al-Bayt, we do not need to include a separate category for the Mu'tazilah. The three groups with differing opinions are: A) The Khārijīs, B) The Shī'īs (and Mu'tazilīs), and C) the Ahl al-Sunnah.

KHĀRIJĪS

Scholars have already defined the term ‘Khārijī’ and explained their characteristics. During the caliphate of ‘Alī ibn Abī Ṭālib, the Commander of the Faithful, the Khārijīs emerged after the Battle of Ṣiffīn. Later, after clashes between Mu‘āwiyah and ‘Alī, the Khārijīs became a political movement. The Khārijīs are so named because they separated from ‘Alī and opposed him. The name derives from *‘khurīj*,’ which means ‘to oppose’ or ‘to revolt against.’ Defined in this way, those who rebelled against ‘Uthmān and killed him would actually qualify to be the first Khārijīs. When Mu‘āwiyah and his supporters refused to acknowledge the caliphate of ‘Alī, those who refused and fought ‘Alī were actually a second rebellion. However, *kalām* (dialectical theology) scholars view neither those who killed ‘Uthmān, nor Mu‘āwiyah and his supporters, as Khārijīs because both uprisings were political movements, not religious ones. Those who opposed ‘Uthmān did not consider ‘Uthmān to be a disbeliever, and similarly, Mu‘āwiyah, who opposed ‘Alī, did not consider ‘Alī to be a disbeliever; they only opposed them politically. Khārijīs, on the other hand, claimed that ‘Alī was an apostate infidel and that he became a disbeliever after the famous arbitration event.

Their main beliefs are as follows: ‘Alī, ‘Uthmān, Ṭalḥah, Zubayr, ‘Ā’ishah Mother of the Believers, and ‘Abd Allāh ibn ‘Abbās are all infidels and unqualified for leadership. Leadership is not the right of only the sons of Hāshim, as Shī’īs believe, or of only the sons of Quraysh, as Sunnīs believe. Any member of the Muslim community, whether Arab or non-Arab, can be leader of the community as long as he has knowledge and competence, and leads with integrity and justice. In terms of political Islam, a Khārijī is one who ‘rebels against a legitimate head of state accepted by all.’

Al-Shahristānī writes: “Those who rebel against the Imām, regardless of whether it is against the Imām during the times of the Companions, the Righteous Caliphs, or during the times of the Followers after the Companions, it doesn’t matter. According to some scholars, the first Khārijī in Islam was during the time of the Messenger of God. This is because of ‘Abd Allāh ibn Dhu al-Khuwaysirah, a member of the Banū Tamīm tribe. During the division of the spoils after the Battle of Ḥunayn, he objected to the way that the spoils were divided

and said, ‘O, Messenger of God! Be Just!’ The Messenger of God responded, ‘Shame on you! If I do not act justly, then who will act justly?’ ‘Umar said, let me cut off his head!’ But Muḥammad said, ‘Let him be. He has such friends that they are extreme in their prayers and their fasting, and because of their extremes, they will leave the faith as sure as the arrow pierces the target.’ And this was ‘Abd Allāh ibn Dhu al-Khuwaysirah, the first Khārījī in Islam.”¹

Al-Shahristānī also states: “Those who first opposed and rebelled against the Commander of the Faithful are a group that were initially on his side during the Battle of Şiffin. The leaders who went too far in confronting him and apostatized are: Ash‘ath ibn Qays al-Kindī, Mis‘ar ibn Fadakī al-Tamīmī, and Zayd ibn Ḥusayn al-Ṭā‘ī. This is how the division started. They came to ‘Alī and said, ‘Mu‘āwiyah and his followers invite us to the book of God, but you invite us when it is done.’ ‘Alī responded, ‘I know better than they do what is in the book of God.’ They said to ‘Alī, ‘mālik al-Ashtar renounced fighting his Muslim brothers, and if you don’t do the same, we will do to you what we did to ‘Uthmān [i.e., kill you].’ In the face of this threat, ‘Alī withdrew Mālik al-Ashtar from the front lines. While people remained, Mālik al-Ashtar obeyed ‘Alī and left the front.

In the matter of Arbitration, these Khārījīs first forced ‘Alī to arbitrate when he did not want to. Then, when he agreed to arbitrate, he chose as his arbitrator ‘Abd Allāh ibn ‘Abbās, but the Khārījīs rejected this, saying that ‘Abd Allāh ibn ‘Abbās was on ‘Alī’s side. They demanded that in order to judge according to the book of God, and forced ‘Alī to send Abū Musā al-Ash‘arī as arbitrator instead.² The incident ended in a way that ‘Alī could not agree to. ‘Alī refused the decision of the arbitrators. After rejecting the arbitrator ‘Alī chose, when the arbitrators decided something ‘Alī could not agree to, they then criticized ‘Alī for accepting the arbitration in the first place. They claimed ‘Only God can decide!’ They left ‘Alī’s army and gathered at Nahrawān.” The Khārījīs are themselves divided into sects, the largest

¹ Muḥammad ibn ‘Abd al-Karīm al-Shahristānī, *al-Milal wa-al-niḥal*, 1:113.

² Abū Mūsā al-Ash‘arī was appointed governor of Kūfah by ‘Uthmān. When ‘Alī became the caliph, Abū Mūsā did not give allegiance to ‘Alī. When ‘Alī sent ‘Ammār ibn Yāsir and his son Ḥasan to Kūfah, Abū Mūsā hid and did not meet with them. In the face of this situation, someone else was appointed governor of Kūfah.

divisions among them are the Azāriqah, Najdāt, ‘Ajāridah, Tha‘ālibah, ‘Ibāḍīyah, and Ṣufriyah. Other branches are divisions of these.³

Imām Abū al-Ḥasan al-Ash‘arī described the Khārījīs as follows: “The name was given to a group that opposed the Commander of the Faithful, ‘Alī ibn Abī Ṭālib, because of their opposition to him during the arbitration incident at the Battle of Ṣiffīn, which took place between ‘Alī ibn Abī Ṭālib and Mu‘āwiyah ibn Abī Sufyān. That is why they are called Khārījīs, and they have other nicknames besides Khārījīs.”⁴

According to Ibn Ḥazm, “Anyone who is like those who opposed ‘Alī, the Commander of the Faithful, and who shares their beliefs, is a Khārījī. A Khārījī is one who does not accept arbitration, who believes that those who commit major sins are infidels and will stay in Hell forever, who says that it is necessary to oppose the unjust ruler, and that anyone who is not from the Quraysh tribe can become a caliph.”⁵

Any ḥadīths regarding the Ahl al-Bayt that have a narrator in their chain of transmitters who is a Khārījī or Nāṣibī, must be scrutinized carefully. Therefore, it is important to identify any such narrators.

³ Muḥammad ibn ‘Abd al-Karīm al-Shahristānī, *al-Milal wa-al-niḥal*, 1:20-28.

⁴ ‘Alī ibn Ismā‘īl Abū al-Ḥasan al-Ash‘arī, *Maqālāt al-islāmīyīn*, 3-125.

⁵ ‘Alī ibn Aḥmad ibn Ḥazm al-Zāhirī, *al-Fiṣal wa-al-mīlal wa-al-ahwā’ wa-al-niḥal*, 2:89-93.

KHĀRIJĪ NARRATORS

The most important of these is ‘Ikrimah, the slave of ‘Abd Allāh ibn ‘Abbās. Some of his narrations on the subject of Ahl al-Bayt are included in the books of history, tafsīr, and ḥadīth. These narrations have been accepted by some scholars. We will summarize the information provided on ‘Ikrimah by al-Dhahabī in his book, *Mīzān al-i‘tidāl*.

‘Ikrimah ibn ‘Abd Allāh (25-105/645-723): He was the slave of Ibn ‘Abbās. Some have spoken against him, not because of faulty memory but because of his affiliation. He was accused of being a Khārijī. Many people consider him *thiqah* (reliable). He was accepted by Bukhārī, who reports 170 ḥadīths narrated by him. Muslim, on the other hand, avoided narrating ḥadīths from him. Muslim only reports four of his ḥadīths, and only mentions them together with the reports of other narrators. Mālik only reports one or two ḥadīths from him. Jābir ibn Zayd, Sa‘īd ibn Jubayr, Sha‘bī, Qatādah, Shahr ibn Ḥawshab, and ḥadīth scholars like Ayyūb al-Sakhtiyānī said that ‘Ikrimah was a scholar. Sa‘īd ibn Musayyab, Yaḥyá ibn Sa‘īd al-Anṣārī and Muḥammad ibn Sīrīn said that ‘Ikrimah was a liar. Sa‘īd ibn Musayyab said to his slave, Burd, “In the name of ‘Ikrimah ibn ‘Abbās, just as he lied, don’t you lie on my behalf!” ‘Abd Allāh ibn Ḥārith reported, “I entered the house and saw the son of ‘Abd Allāh ibn ‘Abbās. ‘Ikrimah was tied up by the door of the courtyard. I said, ‘Don’t you fear God?! (having tied him up)?!’ He said to me, ‘This vile creature is transmitting lies, saying they are from my father’s mouth, claiming they are things he said.’”

* ‘Alī ibn al-Madīnī said, “ ‘Ikrimah (from the Khārijīs)

Was following the faith of Najdat al-Ḥarūrī.

* ‘Aṭā’ ibn Abī Ribāḥ said, “ ‘Ikrimah was from the ‘Ibādī sect of the Khārijīs.” Muḥammad ibn Sa‘d says, “ ‘Ikrimah had many ḥadīths and much knowledge. He was like a sea of seas. But his ḥadīths are not accepted. According to some, he died in the year 105/723.”⁶

As shown above, no one has any objection to ‘Ikrimah’s knowledge or memory. However, he was accused of being a Khārijī, and he was

⁶ Muḥammad ibn Aḥmad Shams al-Dīn al-Dhahabī, *Mīzān al-i‘tidāl*, 3:93 #5716.

accused of lying. Therefore, even if some of the ḥadīths he narrated on other subjects are reliable, we cannot accept his ḥadīths about the Ahl al-Bayt.

* ‘Abd al-Raḥmān ibn Muḥjam al-Murādī: Muḥammad ibn Sa‘d said about him, “He killed ‘Alī [ibn Abī Ṭālib]. He was a Khārījī. May God curse him and his parents.”⁷

* ‘Alī ibn al-Ḥuṣayn: Bukhārī said, “Bishr ibn Mufaḍḍal narrated from his father and said, ‘He (‘Alī ibn al-Ḥuṣayn) is a Khārījī.’ Ibn Ḥibbān said, ‘There is no need to narrate from him’.”⁸

* ‘Alī ibn al-Ḥuṣayn: Bukhārī said, “He was a Khārījī.”⁹

* ‘Imrān ibn Ḥiṭṭān al-Sadūsī al-Baṣrī: He was a Khārījī. His ḥadīths are not agreed upon (not taken into account). ‘Uqaylī said, “He was a Khārījī.”¹⁰

*Ismā‘īl ibn Sumay‘ al-Ḥanafī al-Kūfī: He was of the Sufri branch of the Khārījīs. Abū Fath al-Azdī said, “He held bad views. He held the opinions of the Khārījīs.” Al-Ḥākim says, “Muḥammad ibn Yahyá al-Dhuhlī was asked about him and he said “He was a Baḥsī (a branch of the Khārījīs). He hated ‘Alī [ibn Abī Ṭālib]. May God hate him for it.”¹¹

*Māhān al-Ḥanafī, Abū Salīm al-Kūfī al-A‘war: He was a Khārījī.¹²

⁷ Muḥammad ibn Sa‘d, *al-Ṭabaqāt al-kubrā*, 2:33, 6:12.

⁸ Muḥammad ibn Ismā‘īl al-Bukhārī, *al-Tārīkh al-kabīr*, 6:267 #5823, 5828, *al-Du‘afā’ al-ṣaḡhūr*, 1:85.

⁹ Abū Aḥmad ‘Abd Allāh ibn ‘Adīy, *al-Kāmil fī du‘afā’ al-rijāl*, 6:346 #1354; Muḥammad ibn Aḥmad Shams al-Dīn al-Dhahabī, *Mīzan al-i‘tidāl*, 3:123.

¹⁰ Muḥammad ibn ‘Amr al-‘Uqaylī, *al-Du‘afā’ al-kabīr*, 3:297 #1304; Muḥammad ibn Aḥmad Shams al-Dīn al-Dhahabī, *Mīzan al-i‘tidāl*, 3:235 #6277; *al-Kāshif*, 2:92 #4262.

¹¹ Moḡultay Ibn Kılıç, *Ikmal tadhhīb al-kamāl*, 2:178; Ibn Ḥajar, *Tahdhīb al-tahdhīb*, 1:266 #559 and *Lisān al-mīzān*, 9:260:175; Aḥmad ibn ‘Abd Allāh al-Khazrajī, *khulāṣat tadhhīb al-kamāl*, 1:34.

¹² Al-Mazzī, *Tahdhīb al-kamāl*, 27:171 #5761.

*Abū Bilāl Mirdās ibn ‘Udayyah: Of the generation of the Followers [those after the Companions]. He was one of the major Khārijīs.¹³

*Naṣr ibn ‘Aṣim al-Laythī al-Baṣrī: Abū Dāwūd said that he was a Khārijī.¹⁴

*Nāfi‘ ibn Azraq al-Ḥarūrī: One of the leaders of the Khārijīs.¹⁵

*Šālih ibn Sarḥ: Aḥmad ibn Ḥanbal said that he was a Khārijī.¹⁶

*Thawr ibn Yazīd: He was a Khārijī. When ‘Alī [ibn Abī Ṭālib] was mentioned in Thawr’s presence, he would say, “I do not like the man who killed my grandfather.”¹⁷

*Shubayl ibn ‘Azrah ibn al-Ḍuba‘ī, Abū ‘Amr al-Baṣrī: MoGhultay narrates in his book, *al-Ikmāl*: Jāhiz said: He was an extremist. He was a Shī‘ī, and later he became a Khārijī.¹⁸

*‘Umāratah ibn Juwayn Abū Hārūn al-‘Abdī: Ḥammād ibn Zayd said, “He is a liar.” Nasā‘ī said, “Leave him. [do not transmit his narrations.] Ibn Ḥibbān said, “He reported ḥadīths that Sa‘īd never transmitted.”¹⁹

*‘Urwah ibn ‘Udayyah: One of the leaders of the Khārijīs.²⁰

¹³ Al-Dhahabī, *Mīzan al-‘iḍāl*, 4:88 #8413.

¹⁴ Al-Mazzī, *Tahdhīb al-kamāl*, 29:347 #742; Ibn Ḥajar, *Tahdhīb al-tahdhīb*, 10:381.

¹⁵ Al-Dhahabī, *Mīzan al-‘iḍāl*, 4:241 #8991; Ibn Ḥajar, *Lisān al-mīzān*, 8:246 #8088.

¹⁶ Al-Dhahabī, *Tadhkirat al-huffāz*, 3:112; Ibn Ḥajar, *Lisān al-mīzān*, 4:286 #3864 and *Taḥf al-manfa‘ah*, 1:181.

¹⁷ Al-Mazzī, *Tahdhīb al-kamāl*, 4:421.

¹⁸ Al-Mazzī, *Tahdhīb al-kamāl*, 12:373 #724.

¹⁹ Al-Dhahabī, *Mīzan al-‘iḍāl*, 3:124.

²⁰ Al-Dhahabī, *Mīzan al-‘iḍāl*, 3:63 #5604; Ibn Ḥajar, *Lisān al-mīzān*, 5:426 #5190.

NĀṢIBĪS

This Arabic word is derived from the root letters (ن ص ب, NṢB). It has many meanings, but the meaning that is relevant to our discussion is “to raise something up, to plant or stake something in the ground and make it stand up.” As a technical term in historical literature the word ‘Nāṣibī’ refers to those who stood up against ‘Alī [ibn Abī Ṭālib] during the famous arbitration incident. According to this definition, the Khārījīs were also Nāṣibīs. In the science of *kalām* [theological disputation], it does not refer to a separate sect, instead, it is a technical term that refers to the opponents of ‘Alī and the Ahl al-Bayt. In the previous section we mentioned that those who opposed ‘Alī were Khārījīs. Zabīdī describes the Nāṣibīs as a subgroup of the Khārījīs.²¹ Fīrūzābādī gives the following information on the subject: “The ‘Nāwāṣīb,’ ‘al-Nāṣibīyah,’ and ‘ahl al-Naṣb,’ all refer to those who adopted as part of their faith to hate ‘Alī [ibn Abī Ṭālib], because of their hostility towards him.”²²

The Nāṣibīs and the Khārījīs both have in common their hatred of ‘Alī and the Ahl al-Bayt, and the fact is that they tormented ‘Alī and the Ahl al-Bayt with both words and actions. Scholars of *kalām* who are members of the Ahl al-Sunnah, along with Twelver Shīʿīs, both agree that the Nāṣibīs are sinful. However, they do not go so far as calling the Nāṣibīs *kāfir* [infidels] as they do for the Khārījīs. The reason is that the Nāṣibīs opposed ‘Alī only for political reasons, while the Khārījīs opposed ‘Alī on both political and religious grounds. According to one view, the essence of Nāṣibī beliefs dates back to the time of the Messenger of God, and constitutes hypocrisy. The evidence for this is the following ḥadīth, narrated by Muslim in his *Ṣaḥīḥ*, from ‘Alī [ibn Abī Ṭālib]:

قَالَ عَلِيٌّ: «وَالَّذِي فَلَقَ الْحَبَّةَ وَبَرَأَ النَّسَمَةَ إِنَّهُ لَعَهْدُ النَّبِيِّ الْأُمِّيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَيَّ أَنْ لَا يُحِبَّنِي إِلَّا مُؤْمِنٌ وَلَا يُبْغِضَنِي إِلَّا مُنَافِقٌ»

‘Alī said, “I swear by the One who splits the seed of grain and created all living things, that the promise of the Prophet ﷺ was that no one would

²¹ See: Muḥammad ibn Muḥammad al-Zabīdī, *Tāj al-ʿarūs min jawāhir al-qāmūs*, 4:277.

²² Muḥammad ibn Yaʿqūb al-Fīrūzābādī, *al-Qāmūs al-muḥīṭ*, 177.

love me except the believers and no one would hate me except the hypocrites.”²³

The Nāṣibīs openly expressed that they did not like ‘Alī. The ḥadīth clearly states that only hypocrites dislike ‘Alī. According to the scholars of the Ahl al-Sunnah, those who hate and torment the Ahl al-Bayt with their words or deeds are still not infidels, despite the injustice of what they do or say. Even though the Khārījīs denounced ‘Alī, ‘Alī still did not brand them disbelievers or infidels. For most of the scholars of the Ahl al-Sunnah, neither the Khārījīs nor the Nāṣibīs are regarded as infidels. We can also add that some matters can be divided into their generalities and their particulars. This is also the case with regard to Nāṣibīs and Khārījīs: every Khārījī is a Nāṣibī, but not every Nāṣibī is a Khārījī.

Muḥammad ibn Ismā‘īl al-Ṣan‘ānī, in his book, *Thamarāt al-naẓar*, provides some insights about Nāṣibīs that we feel are worth quoting: “One of the *bid‘ahs* [innovations] is Nāṣibīsm. Nāṣibīsm is even worse than Shī‘ism. They have stated publicly that they have made it their religion to hate ‘Alī [ibn Abī Ṭālib]. Actually both are *bid‘ahs*. What is obligatory and *sunnah* (the practice of the Prophet) is to love every believer without being excessive. There are many proofs that it is obligatory to love one’s own people. There is a ḥadīth in the *Ṣaḥīḥ Muslim* that says,

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: « لَا تَدْخُلُونَ الْجَنَّةَ حَتَّى تُؤْمِنُوا، وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا »

From Abū Hurayrah who said, the Prophet ﷺ said, “You will not enter heaven until you believe, and you will not believe until you love one another.”²⁴

Scholars have explained this ḥadīth, as narrated by al-Ṣan‘ānī as meaning that one’s faith would not have matured without such love. After describing the different types of Shī‘ah, al-Ṣan‘ānī states,

²³ Muslim ibn al-Hajjāj, *Ṣaḥīḥ Muslim*, 1:86 #78.

²⁴ Muslim ibn al-Hajjāj, *Ṣaḥīḥ Muslim*, 1:53 #203; Muḥammad ibn Ismā‘īl al-Ṣan‘ānī, *Thamarāt al-naẓar fī ‘ilm al-aṥhar*, 30.

“According to the description in the *Qāmūs*, the Nāṣibīs are those who decided to accept as a religion the opposing and offending ‘Alī [ibn Abī Ṭālib]. The *bid‘ah* [innovation] of such a person is the most evil type of *bid‘ah*. He has committed a sin by hating. He has left the obligatory by not loving ‘Alī. It is commanded to love ‘Alī in general because he is a believer, and in particular because he is ‘Alī. Evidence is clear that loving the people of faith also includes loving ‘Alī. The ḥadīths that command love are too numerous to count. Those ḥadīths express the following: only believers love him and only hypocrites hate him. Praise be to God, we have included some of the ḥadīths that are sound and good and have provided their sources. They are documented in our work entitled *al-Rawḍah al-nadīyah sharḥ al-tuhfah al-‘Alawīyah*. It is certain that the Nāṣibī beliefs are a sin. They do not fulfil the necessary obligation of loving the people of faith. Therefore the true (non-extremist) Shī‘ī is of a high order. Because he does not commit the sin of hating ‘Alī, and because he fulfils the obligation of loving ‘Alī. By contrast, the Nāṣibī is of the lower level, because he commits the sin and abandons the obligatory. If this Nāṣibī nature leads him to insult and disrespect ‘Alī, then his *bid‘ah* is clearly a sin. If a Shī‘ī insults Abū Bakr and ‘Umar, his excess makes him also a sinner. Narrations from any who commit these sins are rejected, because they are unjust to the Companions.”²⁵

²⁵ Muḥammad ibn Ismā‘īl al-Ṣan‘ānī, *Thamarāt al-naẓar fī ‘ilm al-aṥar*, 35-40.

SCHOLARLY OPINIONS ON THE NĀṢIBĪS

The exegete Ibn Kathīr writes in his book *al-Bidāyah wa-al-nihāyah*, “On the day of ‘Āshūrā’ (the 10th of Muḥarram, the day of Ḥusayn ibn ‘Alī’s martyrdom), they cook various meals, take a bath on that day, apply fragrances, wear their best clothes, and celebrate the day as a festival. They appear joyful and cheerful. They do all of this out of spite for the Rāfiḍīs (i.e. Shīʿīs, followers of ‘Alī).”²⁶ Ibn al-Jawzī says, “Some ignorant people of the Ahl al-Sunnah school appear to have made up ḥadīths on the virtues of the day of ‘Āshūrā’ as a reaction to the anger of the Rāfiḍīs. Our position is far from both factions. The messenger of God ordered fasting on the day of ‘Āshūrā’, saying, ‘Fasting on the day of ‘Āshūrā’ erases one year’s worth of sins.’ But that was not enough for them. They went too far. They (turned away from the truth and) went further with lies.”²⁷

According to the Shīʿah, those who are against ‘Alī and who avoid criticizing the Companions, all of them are Nāṣibīs. Al-Dhahabī, in his book, *Ṣiyar a al-ām al-nubalā’*, wrote the following about sects in the biography of Khālīd ibn al-Salamah al-Qurayshī, known as Faʿfā, “In the first century, after the Battle of Ṣiffīn, people were divided. The Ahl al-Sunnah were the people who had knowledge, and loved the Companions, and do not want to mention the disagreements between the Companions. These were Saʿd (ibn Abī Waqqāṣ), ‘Abd Allāh ibn ‘Umar, Muḥammad ibn Maslamah, and others. Then there are the Shīʿah. They take ‘Alī as their *walī* (master) and are against those who fought ‘Alī. They accept [those who fought against ‘Alī] as Muslims, but say that they are cruel and unjust. Then there are the Nāṣibīs. They fought against ‘Alī at [the Battle of] Ṣiffīn. They accept that ‘Alī was a Muslim and one of the first Muslims, but they say that, by not helping ‘Uthmān, ‘Alī caused him to be killed. I do not know any Shīʿī who calls Muʿāwiyah and his followers infidels, or any Nāṣibī who calls ‘Alī and his followers infidels. But they speak out against ‘Alī and curse him. In our time, those who are Shīʿī disapprove of the Companions and some even make infidels of them, out of ignorance and hatred. Some even go so far as criticizing Abū Bakr, nicknamed the Ṣiddīq (honest, trustworthy).

²⁶ Abū al-Fidā’ Ismāʿīl ibn ‘Umar ibn Kathīr, *al-Bidāyah wa-al-nihāyah*, 8:220.

²⁷ Abū al-Faraj ‘Abd al-Raḥmān ibn al-Jawzī, *al-Mawḍūʿāt*, 2:199.

There are very few Nāṣibīs in our time. I do not know of any who have made an infidel out of ‘Alī or any of the Companions.”²⁸

In his book, *Siyar a‘alām al-nubalā’*, al-Dhahabī mentions in the biography of Ḥasan ibn Ṣāliḥ ibn Ḥayy, “If a person speaks insultingly about ‘Uthmān, that person is an extreme Shī‘ī, and should be corrected. If he takes the matter as far as the two Shaykhs (‘Umar and Abū Bakr), then that person is a wicked Rāfiḍī. Likewise, if someone speaks against ‘Alī, then that person is a Nāṣibī, and he should be punished according to Islamic law. If he deounces ‘Alī, then he is an apostate Khārījī. Our way is to seek forgiveness for all the Companions, and we do not mention the conflicts and disagreements between them.”²⁹

According to the Shī‘ah, al-Dhahabī is also a Nāṣibī.

²⁸ Muḥammad ibn Aḥmad Shams al-Dīn al-Dhahabī, *Siyar a‘alām al-nubalā’*, 9:458-459 #169.

²⁹ Al-Dhahabī, *Siyar a‘alām al-nubalā’*, 13:417 #134

NĀṢIBĪ NARRATORS

Although Nāṣibīsm no longer survives and has all but disappeared in our time, we see that their views on issues concerning the Ahl al-Bayt are still transmitted, especially in some books of tafsīr. We believe it is unfortunate that some who write Turkish exegetical works in modern times repeat some of these views, consciously or unconsciously, just as the commentators did in previous centuries, without taking into consideration the soundness and reliability of the narrations. That is not appropriate for serious scholarship. Just as the ancients made mistakes by transmitting weak and fabricated narrations, it is an even bigger mistake when commentators in our times compose works without critical evaluation of the ḥadīths they are transmitting. The fact that some of our colleagues and graduates of modern faculties of Theology publish inaccurate information about the Ahl al-Bayt originating from Nāṣibī and even Khārījī sources, and openly express these views in modern media, pains both Sunnīs and Shīʿīs who love the Ahl al-Bayt. Such behaviors not only disrupt the unity and solidarity of Islam, but also breed resentment and hatred. The following are some narrators who were Nāṣibī:

* ‘Abd Allāh ibn Sulaymān ibn al-Ash‘āth, Abū Bakr ibn Abī Dāwūd al-Sijistānī (son of Abū Dāwūd, author of the famous *Sunan*): Abū Dāwūd al-Sijistānī, said of his son, “This son of mine, he is a liar.” Ibn Sa’d wrote, “What his father said of him is enough for us.” Al-Kawtharī says of him, “A *mujassim* (someone who believes that God takes physical form), is malevolent and evil.”³⁰

‘Abd Allāh ibn Šālīḥ al-Juhanī: He was the scribe of Layth. Al-Dhahabī said, “He is from Baṣrah. He is *thiqah* (trustworthy), but he is a Nāṣibī.”³¹

³⁰ Ibn ‘Adīy, *al-Kāmil fī ḍu‘afā’ al-rijāl*, 5:436; al-Dhahabī, *Mīzan al-i‘tidāl*, 2:433; *Tadhkirat al-ḥuffāz*, 2:127, 237. In his defense, what is alleged against him is unfounded. ‘Abd al-Raḥmān ibn Yaḥyā al-Mu‘allamī, *al-Tankīl bi-mā fī ta’nīb al-Kawtharī min al-abāṭil*, 1:468.

³¹ Al-Dhahabī, *Mīzan al-i‘tidāl*, 4:439; *al-Mughnī fī al-ḍu‘afā’*, 1:342.

* ‘Abd Allāh ibn Sālim al-Ash‘arī: Abū Dāwūd said, “He is from Ḥimṣ. He used to say, ‘Alī helped kill Abū Bakr and ‘Umar.” Abū Dāwūd was against him. He meant that he was a Nāṣibī.³²

* ‘Abd Allāh ibn Shuqayq al-‘Uqaylī: Aḥmad ibn Ḥanbal, Ibn Hirāsh, and al-‘Ijlī said of him that he was *thiqah* (trustworthy), but he was against ‘Alī and hated him.³³

* ‘Abd Allāh ibn Zayd Abū Kilābah al-Jarmī: He was from Baṣrah. He was a Follower [the generation after the Companions]. He is *thiqah* (trustworthy). He was against ‘Alī. He did not narrate anything from ‘Alī.³⁴

*Asad ibn Wadā‘ah: Al-Dhahabī in his *Mīzān al-i‘tidāl*, and Ibn Ḥajar al-‘Asqalānī in his *Lisān al-mīzān*, wrote the following about him: “He is from Shām (the Levant). He is one of the lesser known among the generation of the Followers. He is a Nāṣibī. He said ugly and horrible things against ‘Alī . Yahyá ibn Ma‘īn said that he and Azhar al-Ḥirazī and a group of them (who held the same views) were cursing ‘Alī . Thawr was with them but was not abusing ‘Alī along with them. When they saw that Thawr was not cursing ‘Alī, they grabbed him by the foot and dragged him on the ground and threw him out of the mosque. Yahyá continued: whoever curses the Companions cannot be considered firm and reliable. He was killed by someone in the year 136 or 137.³⁵

*Ṣaḥṭ ibn Dīnār al-Azdī, Abū Shu‘ayb al-Majnūn: Aḥmad said, “Leave him.” Yahyá ibn Sa‘īd said, “ ‘Awf and I went to visit Ṣaḥṭ ibn Dīnār when he was sick. Ṣaḥṭ mentioned ‘Alī and found fault with him, whereupon ‘Awf said, ‘O, Abū Shu‘ayb, what is the wrong with you?! May God never cure your epilepsy!’.”³⁶

³² Al-Mazzī, *Tahdhīb al-kamāl*, 14:550 #3285.

³³ Aḥmad ibn ‘Abd Allāh al-‘Ijlī, *al-Thiqāt*, 2:37.

³⁴ Al-‘Ijlī, *al-Thiqāt*, 2:30.

³⁵ Al-Dhahabī, *al-Mughnī fī al-ḍu‘afā’*, 1:76; *Mīzān al-i‘tidāl*, 1:207 #816; Ibn Ḥajar, *Lisān al-mīzān*, 2:93 #1161.

³⁶ Al-Dhahabī, *Mīzān al-i‘tidāl*, 2:318.

*Azhar ibn ‘Abd Allāh al-Ḥarāzī al-Ḥimṣī: He was Nāṣibī. He was against ‘Alī. Although they called him *thiqah* (trustworthy), they complained about him because of his sectarian beliefs. Al-Dhahabī said about him in his *Mīzan al-i‘tidāl*, “He was of the generation of the Followers. His narrations are good and solid, but he was a Nāṣibī, and he used to say horrible things about ‘Alī.” Ibn Ḥibbān went further and wrote the following about him in his book, *al-Majrūhīn* (1:268), “He used to curse ‘Alī every day, seventy times in the morning and in the evening. When he was asked, ‘Why are you doing this?’ He responded, ‘He was the one who cut off the heads of my fathers and grandfathers.’ He used to invite everyone to his sectarian beliefs.”³⁷

*Khālīd ibn ‘Abd Allāh al-Kasrī: He hated ‘Alī. He was a Nāṣibī, and was a cruel person. Yaḥyā ibn Ma‘īn said, “He was a bad man. And he spoke against ‘Alī.”³⁸

*Al-Fa’fā Khālīd ibn Salamah ibn al-‘Āṣ al-Qurashī al-Makhzūmī al-Kūfī: He was a Murjī‘ī [an early Islamic group that refused to judge anyone who claimed to be a believer, regardless of their actions, leaving judgement to God]. He was against ‘Alī. He was one of the strange people of his time. He was both Kūfan and Nāṣibī at the same time. It is rare for a Kūfan not to be Shī‘ī [the city of Kūfah was the capital of ‘Alī ibn Abī Ṭālib during his caliphate]. Al-‘Uqaylī writes the following about him in his book, *al-Ḍu‘afā’ al-kabīr*, “Khālīd ibn Salamah al-Fa’fā al-Makhzūmī, Jarīr said about him, “Khālīd ibn Salamah was the head of the al-Fa’fā Murjī‘īs. He hated ‘Alī.”³⁹

*Ḥarīz ibn ‘Uthmān al-Raḥabī: Al-‘Ijlī says about him, “He is from Damascus. He is *thiqah* (trustworthy). He was against ‘Alī.” Ibn al-Jawzī wrote the following about him: “He is from the people of Ḥimṣ [in modern Syria]. It is not permissible to narrate from him. Ibn Ḥibbān said, ‘Every morning and evening he would curse ‘Alī ibn Abī Ṭālib seventy times and say ‘Alī killed my fathers and grandfathers.’ He kept trying to invite people to his beliefs. Aḥmad ibn Ḥanbal and Yaḥyā ibn

³⁷ Al-Dhahabī, *Mīzan al-i‘tidāl*, 1:173; *al-Mughnī fī al-ḍu‘afā’*, 1:65.

³⁸ Al-Dhahabī, *Mīzan al-i‘tidāl*, 1:633 #2436; Abū al-Ḥajjāj al-Mazzī, *Tahdhīb al-kamāl*, 8:116; Ibn Ḥajar, *Tahdhīb al-tahdhīb*, 3:88.

³⁹ Al-Dhahabī, *Siyar al-‘ālam al-nubalā’*, 5:374; al-‘Uqaylī, *al-Ḍu‘afā’ al-kabīr*, 2:5.

Maʿīn considered him *thiqah* (a reliable transmitter). Aḥmad said about him, ‘It is true, but he was against ‘Alī.’” Al-Dhahabī wrote about him in his book, *Mīzān al-iʿīdāl*, “Fallās said that he was a memorizer of ḥadīths, but he was against ‘Alī.”⁴⁰

*Ḥusayn ibn Numayr al-Wāṣiṭī Abū Muḥsin al-Ḍarīr: He is from Kūfah. Ibn Abī Haythamah said, “I asked my father, ‘Why don’t you write any ḥadīths from Abū Muḥsin?’ He said, ‘I went to him. He was speaking against ‘Alī. I never went to him again’.”⁴¹

*Ibrāhīm ibn Yaʿqūb Abū Iṣḥāq al-Saʿdī al-Juzjānī: He was extremely devoted to the sect of the people of Damascus who opposed ‘Alī. Al-Dhahabī wrote, “He was at one time one of the Nāṣibīs of Damascus. Ibn Ḥibbān ibn ‘Adīy mentioned that he was *thiqah* (trustworthy), but that he was against ‘Alī, and he narrates the following: People gathered at his door to write ḥadīths from him. His concubine stepped out of the house with a chicken and he asked the people there to butcher it. When no one volunteered, he said, ‘Glory to God! ‘Alī killed some 20,000 Muslims in a single morning, and now there is no one who will slaughter a chicken!’.”⁴²

*Iṣḥāq ibn Suwayd al-ʿAdawī: He is from Baṣrah. He is *thiqah* (trustworthy). He was against ‘Alī. Abū al-ʿArāb, mentions him in his book, *al-Duʿafāʾ*, and when he was asked why he mentioned him, he said, “He was extremely opposed to ‘Alī ibn Abī Ṭālib. He said, ‘I don’t like ‘Alī.’ It is narrated from the Prophet ﷺ that he said to ‘Alī, ‘Only the believer loves you and only the hypocrite will hate you.’ Those who dislike the Companions are not *thiqah* (trustworthy). They have no moral values.”⁴³

*Qays ibn Abī Ḥāzim: He was against ‘Alī.⁴⁴

⁴⁰ Ibn al-Jawzī, *al-Duʿafāʾ wa-al-matrūkīn*, 1:197; al-Dhahabī, *Mīzān al-iʿīdāl*, 1:475; Ibn Ḥajar, *Tahdhīb al-tahdhīb*, 2:208.

⁴¹ Ibn Ḥajar, *Tahdhīb al-tahdhīb*, 2:337 #682.

⁴² Ibn Ḥajar, *Tahdhīb al-tahdhīb*, 1:181 #332.

⁴³ Al-ʿIjlī, *al-Thiqāt*, 1:219; Moğultay ibn Kılıç, *Ikmal tadhhīb al-kamāl*, 2:96.

⁴⁴ Al-Mazzī, *Tahdhīb al-kamāl*, 14:550 #742; al-Dhahabī, *Mīzān al-iʿīdāl*, 3:393.

*Limāz ibn Zabbār al-Azdī, al-Jahḍamī Abū Labīd al-Baṣrī: Ḥammād ibn Zayd said of him, “Abū Labīd used to dye his beard yellow. His beard was down to his navel.”⁴⁵ He was one of those who fought against ‘Alī at the Battle of the Camel. He was asked, “Do you love ‘Alī?” and he answered, “Alī killed 6,000 of my people in a single morning. Should I love him now?!” Yaḥyá ibn Maʿīn said of him, “Abū Labīd was one of those who became an infidel.” I asked Yaḥyá, “Whom did he curse?” He said, “He was cursing ‘Alī ibn Abī Ṭālib.” Yaḥyá said, “Whether ‘Alī or any of the Companions of the Prophet ﷺ, if anyone insults them, may God have mercy on him!” Al-Dhahabī said, “He was a Nāṣibī. He used to praise Yazīd and he used to speak against ‘Alī.” Jarīr said, “he was one of the infidels.”⁴⁶

*Maymūn ibn Mihrān al-Jazarī: He is from al-Jazīrah. He is *thiqah* (trustworthy). He was against ‘Alī.⁴⁷

*Mughīrah ibn Miqṣam al-Ḍabbī: He was blind. He is *thiqah* (trustworthy). He was from Kūfah. He was a scholar of *fiqh* (jurisprudence) and a friend of Ibrāhīm al-Nahāʿī. He was a supporter of ‘Uthmān and against ‘Alī.⁴⁸

*Muḥammad ibn Ziyād al-Alhānī: Al-Ḥākim al-Nīshābūrī said, “Muḥammad ibn Ziyād al-Alhānī and Ḥarīz ibn ‘Uthmān are among the people of *bid’ah* [innovation] and they are well-known for being Nāṣibīs.”⁴⁹

*Nuʿaym ibn Abī Hind: Abū Hind’s name is Nuʿmān ibn Ashyam al-Ashjaʿī al-Kūfī. Abū Ḥātim al-Rāzī said, “When Sufyān al-Thawrī asked, ‘What’s wrong with you? Why don’t you get ḥadīths from Nuʿaym ibn Abī Hind?’ He said, ‘He was against ‘Alī.’” Al-Dhahabī said, “His father is Abū Hind, al-Nuʿmān ibn Ashyam, the Companion.

⁴⁵ In the books of literature, those with very long beards are described as fools. See: Ibn al-Jawzī, *Akhbār al-ḥamqā wa-al-mughaffalīn*.

⁴⁶ Al-Dhahabī, *Mīzan al-ʿitidāl*, 2:535 #5118; *al-Mughnī fī al-duʿafāʾ*, 2:804 #7686; al-Mazzī, *Tahdhīb al-kamāl*, 24:252; Ibn Ḥajar, *Tahdhīb al-tahdhīb*, 8:410 #831.

⁴⁷ Al-Ijlī, *al-Thiqāt*, 2:307; al-Mazzī, *Tahdhīb al-kamāl*, 29:214 #6338.

⁴⁸ Al-Ijlī, *al-Thiqāt*, 2:293; al-Mazzī, *Tahdhīb al-kamāl*, 28:401 #742.

⁴⁹ Sulaymān ibn Khalaf al-Bājī, *al-Taʿdīl wa-al-tajrīh li-man ḥarraja lahu al-Bukhārī fī al-jāmiʿ al-ṣaḥīḥ*, 2:689.

Nu‘aym was completely different. He was from Kūfah, and he was Nāṣibī.”⁵⁰

Note: We would like to clarify the following. In the previous section, some scholars of the science of ḥadīth evaluation mention that an individual is *thiqah* (trustworthy), and state that he was hating and cursing ‘Alī ibn Abī Ṭālib. Such statements may appear contradictory. But the the scholars analyzing these transmissions evaluated and reported their findings accurately. When they mention that an individual is *thiqah* (trustworthy), they are referring to the fact that these individuals were not known to be liars, and they were known for their sharp memories. In addition, they mention any aspect of these individuals’ beliefs that might not be correct, which is why they also report whether the individual was a Nāṣibī, a Khārījī, or a Rāfiḍī (who cursed the Companions of the Prophet). From these narrations we learn that most of the scholars of the science of ḥadīth evaluation do not narrate reports from those who were against ‘Alī, or who spoke against him, hated him, or cursed him, and these scholars recorded for us instead the wrong beliefs of those individuals. However, for some scholars, those who are reliable transmitters but who also hold some wrong beliefs, some scholars continue to transmit their reports as long as those individuals did not recruit others or invite others to join their sectarian beliefs and did not try to propagate their sectarian beliefs. For this reason, when evaluating ḥadīths about the Ahl al-Bayt, it is important to ensure that none of the narrators of the reports are Nāṣibīs or Khārījīs.

⁵⁰ Al-Dhahabī, *Mīzan al-i‘tidāl*, 4:271 #9112 (In *Mīzan al-i‘tidāl* the name is written as Nu‘mān ibn Asmā, which is not correct.); Ibn Ḥajar, *Tahdhīb al-tahdhīb*, 10:417.

SHĪ'ĪS & RĀFIḌĪS

The definition of the word Shġī: In Arabic, the word means “supporter” or “follower.” It [is short for *Shġ'at Ālġ*, and] refers to the followers of 'Alġ ibn Abġ Ṭġlib after the Battle of Ṣiffġn [in the year 37/657]. When the word Shġī is used, it is understood to mean those who supported 'Alġ [and followed him as their leader]. The definition of the word Rġfiḍġ: In Arabic it means “to reject” or “to renounce.” Historically, the reasons for its use is that in the year 122/740, Zayd, the son of 'Alġ [Zayn al-'Ābidġn, son of Ḥusayn, son of 'Alġ ibn Abġ Ṭġlib] led a revolt against the Umayyad Dynasty. Some of those who joined his rebellion demanded that he renounce Abġ Bakr and 'Umar as caliphs. Zayd did not agree. Then they refused to join him, so he said, “Do you reject me? Do you renounce me?” And it was confirmed. After that, those who followed him were called Zaydġs [the followers of Zayd] and those who rejected him were called the Rġfiḍġs [the rejecters].

Some scholars have described Shġġsm and Rġfiḍġsm as follows: If a person says, “'Alġ is very virtuous and the caliphate is his right” and does not speak out against the Companions who did not make him caliph and who does not make infidels of them, then he is a Shġī, but if he does make infidels of them, then he is a Rġfiḍġ. Muḥammad ibn Ismġ'ġl al-Amġr al-Ṣan'ġnġ, who is a descendant of Ḥasan, presents valuable information on the subject in his book, *Thamarġt al-naḍar fġ 'ulġm al-athar*, in which he says, “In his book, *Mġzġn al-i'tidġl*, in the section on the biography of Ibġn ibn Taghlib, al-Dhahabġ says that *bid'ah* (innovation) is of two types: A) minor *bid'ah*, such as being Shġī without being extreme. This kind of Shġġsm is abundant in the generation of the Followers (the generation after the Companions of the Prophet) and the Followers of the Followers. These narrators of that era were devout, religious, righteous people. If ḥadġths are not reported from them, many prophetic traditions will be lost, and the damage would be irreparable. And B) Major *bid'ah*, such as total Rġfiḍġsm. This is extreme rejectionism, in which Abġ Bakr and 'Umar are renounced and rejected. The ḥadġths of these types of narrators are not accepted.”⁵¹

After quoting al-Dhahabġ's statement, al-Ṣan'ġnġ says, “This is one type of *bid'ah* [innovation]. Nġṣġbġsm is also a *bid'ah*. In fact, Nġṣġbġsm is

⁵¹ Muḥammad ibn Ismġ'ġl al-Amġr al-Ṣan'ġnġ, *Thamarġt al-naḍar fġ 'ilm al-athar*, 29.

worse than Shī'ism. By definition, Nāṣibīs are those who make it their religion to hate 'Alī. Both are *bid'ah*.” What is mandatory and the practice of the Prophet for Muslims is to love every believer without going to extremes. There is abundant evidence for loving one's fellow people of faith. There is a ḥadīth in *Ṣaḥīḥ Muslim* that states, “You cannot enter heaven unless you have faith, and you cannot have faith unless you love one another.”⁵²

Extremism in religion: It is clear from the book of God and the practice of the Prophet that extremism is forbidden in all aspects of religion.

﴿يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ﴾

“O, People of the Book, do not go to extremes in your religion and do not speak about God except the truth.”⁵³

And the phrase “Do not go to extremes in your religion” is repeated again in the Qur'ān.⁵⁴ Aḥmad ibn Ḥanbal, al-Nasā'ī, Ibn Mājah, and al-Ḥākim, all report the following ḥadīth:

عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَدَاةَ الْعَقَبَةِ وَهُوَ عَلَى نَاقَتِهِ: أَلْقُطْ لِي حَصَى. فَلَقَطْتُ لَهُ سَبْعَ حَصَيَاتٍ، «هُنَّ حَصَى الْحَذَفِ. فَجَعَلَ يَنْفُضُهُنَّ فِي كَفِّهِ وَيَقُولُ: أَمْتَالُ هَؤُلَاءِ فَأَرْمُوا. ثُمَّ قَالَ: يَا أَيُّهَا النَّاسُ، إِنِّي أَكُمُ وَالْعُلُوَّ فِي الدِّينِ. فَإِنَّمَا أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ الْعُلُوَّ فِي الدِّينِ.

Ibn 'Abbās said, “The Messenger of God ﷺ while he was on his camel on the morning of 'Aqabah [the day stones are thrown at the Devil, in emulation of Abraham's stoning the Devil] said, ‘collect some stones for me,’ so I collected seven small stones, large enough to be flicked between the index finger and thumb. After he put them in his palm and shook off the dust, he said, ‘Throw stones like these.’ Then he said, ‘Beware of

⁵² Muslim ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim*, 1:53 #203.

⁵³ Q. al-Nisā', 4:171.

⁵⁴ Q. al-Mā'idah, 5:77.

extremism in religion! Those before you were destroyed by their extremism in religion.”⁵⁵

Although the believer has love for all people of faith, associating with people of faith is not harmful or a sign of extremism in religion. The Messenger of God loved some of his Companions more than others. It is a known fact that the Messenger of God loved Usāmah ibn Zayd very much. Given this understanding, the Shīʿīs are performing what is *wājib* (mandatory) by loving a person who is one of the believers. If they go to extremes with their love, and if the excess leads them to commit an action that is not permissible, then that is a *bidʿah* (innovation) and a sin. But there is nothing wrong with having much love and fondness that may be great, without being so extreme as to be sinful.⁵⁶

Branches of Shīʿism: On this subject, Amīr al-Ṣanʿānī wrote, “We have explained above that al-Dhahabī divides Shīʿism into three branches. First, non-extremist Shīʿīs who love ʿAlī. There is nothing to be said of this group. Indeed, every believer must be this kind of Shīʿī. Otherwise, one’s faith is not mature. Because it is commanded that we love the believers, and ʿAlī was one of the first and foremost of the believers. Second, are the extreme Shīʿīs. On the one hand, such people do what is mandatory by loving ʿAlī, and on the other hand, they commit a *bidʿah* (innovation) by going to extremes. However, such a *bidʿah* does not make the person a sinner or an infidel. The third group, even more extreme, are those who are against the two Shaykhs (Abū Bakr and ʿUmar). The extremism of this group has led them to commit a sin, that is, to curse Muslims. In the ḥadīths of the Prophet, he has said that it is a sin to be against a believer and to insult him (these are authentic reports with sound narrations).⁵⁷ Such a person has definitely

⁵⁵ Aḥmad ibn Ḥanbal, *al-Musnad*, 3:350 #1851, Aḥmad ibn Shuʿayb al-Nasāʿī, *al-Sunan al-kubrā*, 4:274 #4049, and *al-Mujtabā*, 5:269 #3057; Muḥammad ibn Yazīd ibn Mājah, *al-Sunan*, 2:1009 #3029; Muḥammad ibn Iṣḥāq ibn Khuzaymah, *al-Ṣaḥīḥ*, 4:274 #2867; Muḥammad ibn Ḥibbān, *al-Ṣaḥīḥ*, 9:183 #3871; Aḥmad ibn ʿAlī Abū Yaʿlā al-Mawṣilī, *al-Musnad*, 4:357 #2472; Muḥammad ibn ʿAbd Allāh al-Ḥākim, *al-Mustadrak*, 1:638 #1711. Using this verse as an evidence, al-Bukhārī begins a chapter stating that extremism in religion is abominable. Muḥammad ibn Ismāʿīl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, 9:119.

⁵⁶ Al-Ṣanʿānī, *Thamarāt al-naẓar fī ʿilm al-athar*, 29-33.

⁵⁷ The *ḥadīth* narrated by ʿAbd Allāh ibn Masʿūd is as follows: ʿAbd Allāh ibn Masʿūd said, “The Messenger of God, peace and blessings be upon him, said, ‘To insult a

committed what is not permissible and has gone beyond the limits of justice. Such a person has clearly committed a great sin. Such a person is not rejected because he loves ‘Alī, but because he has committed a sin by insulting a believer. Such people are sinners who have lost the qualifications of justice and have openly committed major sins. Their claims are denied. This rejection is not because they love ‘Alī, but because they curse a Muslim and, in so doing, commit a sin.”⁵⁸

Ibn Ḥajar wrote the following on the subject in his *Fatḥ al-bārī*, his commentary on the *Ṣaḥīḥ al-Bukhārī*: “Shī‘ism is to love ‘Alī and to regard him as more virtuous than the Companions. If a person believes that he is more virtuous than Abū Bakr and ‘Umar, then he has gone to extremes in his Shī‘ism and he is called a Rāfiḍī. If not, then he is just Shī‘ī. If he reproaches Abū Bakr and ‘Umar and openly states his hatred for them, then he is an extreme Rāfiḍī. If he believes that he [‘Alī] will return again to this world, then he is even more extreme.”⁵⁹

Muslim is sinful and to fight with him is disbelief.’” Al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, 1:19 #48, 8:18 #6044, 9:63 #7076; Muslim ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim*, 1:81 #116.

⁵⁸ Al-Ṣan‘ānī, *Thamarāt al-naẓar fī ‘ilm al-athar*, 34-35.

⁵⁹ Aḥmad ibn ‘Alī ibn Ḥajar al-‘Asqalānī, *Hady al-sārī muqaddimat Fatḥ al-bārī*, 1:159; al-Ṣan‘ānī, *Thamarāt al-naẓar fī ‘ilm al-athar*, 39.

THE WAY OF THE *AHL AL-SUNNAH*

The definition of the term ‘*ahl al-sunnah wa-al-jamā‘ah*’ is based on its two component terms, ‘*sunnah*’ and ‘*jamā‘ah*.’ First, we will explain the lexical and conceptual meaning of the word ‘*sunnah*,’ and then the lexical and conceptual meaning of the word ‘*jamā‘ah*.’ In addition, these two words together are the name given to a certain community, namely the *madhhab* [commonly translated as “school of thought,” but in this case is actually a combination of four separate schools of thought] known as ‘*ahl al-sunnah wa-al-jamā‘ah*.’ We will try to determine when this term came into existence, or rather when this name began to be used to describe this community. The definition of the word ‘*sunnah*’ is to declare. Be it good or bad, it also means a way or path and going on that path. As for the definition of the word ‘*jamā‘ah*,’ it comes from the word *jam‘*, which means gathering together, the opposite of separation. ‘*jamā‘ah*’ is the gathering of many people together. Those who come together for a certain purpose are called a ‘*jamā‘ah*.’ The word ‘*sunnah*’ is mentioned in the Qur’ān and ḥadīths. The verses in which the word ‘*sunnah*’ is mentioned are as follows:

﴿ قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ وَإِنْ يَعُودُوا فَقَدْ مَضَتْ
سُنَّةُ الْأَوَّلِينَ ﴾

“Say to the unbelievers, if they stop [their disbelief], they will be forgiven what has already passed, and if they return [to their disbelief], the way of the ancients has long passed.”⁶⁰

﴿ لَا يُؤْمِنُونَ بِهِ وَقَدْ خَلَتْ سُنَّةُ الْأَوَّلِينَ ﴾

“They still do not believe in it [the Qur’ān], and the way of the ancients has long passed.”⁶¹

﴿ سُنَّةَ مَنْ قَدْ أَرْسَلْنَا قَبْلَكَ مِنْ رُسُلِنَا وَلَا تَجِدُ لِسُنَّتِنَا تَحْوِيلًا ﴾

“The way of those we have sent before you from among our prophets and you will not find any changes in our way.”⁶²

⁶⁰ Q. al-Anfāl, 8:38.

⁶¹ Q. al-Hijr, 15:13.

﴿وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ وَيَسْتَغْفِرُوا رَبَّهُمْ إِلَّا أَنْ تَأْتِيَهُمْ سُنَّةُ الْأَوَّلِينَ أَوْ يَأْتِيَهُمُ الْعَذَابُ قُبُلًا﴾

“And nothing prevents the people from believing and seeking the forgiveness of their Lord once the guidance has come to them other than the way of the ancients or the punishment that is awaiting them reaching them.”⁶³

﴿مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ اللَّهُ لَهُ سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَقْدُورًا﴾

“There is no blame on the Prophet for what God has ordered him to do, the way of God among those who have passed before, and the command of God is destined to be.”⁶⁴

﴿سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا﴾

“The way of God among those who have passed before and you will not find any change in the way of God.”⁶⁵

﴿فَهَلْ يَنْظُرُونَ إِلَّا سُنَّةَ الْأَوَّلِينَ فَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَحْوِيلًا﴾

“Then do they not see anything other than the way of the ancients, while you will not find in the way of God any change [of one thing in place of another], and you will not find in the way of God any change [of one thing into another].”⁶⁶

﴿فَلَمْ يَكُ يَنْفَعُهُمْ إِيمَانُهُمْ لَمَّا رَأَوْا بَأْسَنَا سُنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ فِي عِبَادِهِ وَخَسِرَ هُنَالِكَ الْكَافِرُونَ﴾

⁶² Q. al-Isrā', 17:77.

⁶³ Q. al-Kahf, 18:55.

⁶⁴ Q. al-Ahzāb, 33:38.

⁶⁵ Q. al-Ahzāb, 33:62.

⁶⁶ Q. al-Fāṭir, 35:43.

“Then their belief did not benefit them when they saw our punishment, the way of God just as it used to be in the past among His servants, and that is where the unbelievers lost.”⁶⁷

Al-Rāghib al-Iṣfahānī describes the term ‘*sunnah*’ in his book, *al-Mufradāt fī gharīb al-Qur’ān*, saying, “*sunan* is the collection of *sunnah*. The *sunnah* of the Prophet means his way, the way he did things. The *sunnah* of God means the way of His wisdom, the way of obeying Him. Just as in the verse, ‘The way of God among those who have passed before and you will not find any change in the way of God.’⁶⁸”⁶⁹ The term ‘*sunnah*’ is also mentioned in *ḥadīths*. The following is a narration agreed upon by both Bukhārī and Muslim:

أَنَسَ بْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: جَاءَ ثَلَاثَةٌ رَهْطٍ إِلَى بُيُوتِ أَزْوَاجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْأَلُونَ عَنْ عِبَادَةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا أُخْبِرُوا كَانَتْهُمْ تَقَالُيُهَا. فَقَالُوا: وَأَيْنَ نَحْنُ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَدْ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ. قَالَ أَحَدُهُمْ: أَمَا أَنَا فَإِنِّي أَصَلِّي اللَّيْلَ أَبَدًا. وَقَالَ آخَرُ: أَنَا أَصُومُ الدَّهْرَ، وَلَا أَفْطِرُ. وَقَالَ آخَرُ: أَنَا أَعْتَرِلُ النِّسَاءَ فَلَا أَتَزَوَّجُ أَبَدًا. فَجَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: « أَأَنْتُمْ الَّذِينَ قُلْتُمْ كَذًا وَكَذَا، أَمَا وَاللَّهِ إِنِّي لَأَخْشَاكُمْ لِلَّهِ وَأَتَّقَاكُمْ لَهُ. لَكِنِّي أَصُومُ وَأُفْطِرُ، وَأُصَلِّي وَأُزْفِدُ، وَأَتَزَوَّجُ النِّسَاءَ. فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي. »

Bukhārī reports, “Anas ibn Mālik said that three people came to the houses of the wives of the Prophet asking about how the Prophet conducted his worship. And when they were told about it, it was as if they considered it too little. The said, ‘And what are we compared to the Prophet of God, who has been forgiven of his sins, the earliest and the latest of them.’ And one of them said, ‘I will pray all night long [and never sleep] for the rest of my life.’ And another said, ‘I will fast all day and never break my fast for the rest of my life.’ And the third said, ‘I will

⁶⁷ Q. al-Ghāfir, 40:85.

⁶⁸ Q. al-Aḥzāb, 33:62.

⁶⁹ Al-Rāghib al-Iṣfahānī, *al-Mufradāt fī gharīb al-Qur’ān*, 429.

stay away from women for the rest of my life and never marry.’ Then the Prophet of God came and said, ‘you are the ones who said such and such. But, by God! I am more fearful of God than you and more pious, but I fast, and I break my fast, and I pray at night, and I sleep, and I marry. So whoever goes against my way, he is not from me [not among my people].”⁷⁰

The narration of Muslim is as follows: “ A few of the Prophet’s companions were at his house. They asked him about his deeds that no one knew about. Then some said, ‘I will never marry.’ Some said, ‘I will never eat meat.’ Some said, ‘I will never sleep in bed.’ Upon hearing this, after praising God, the Prophet said, ‘What is wrong with people? They say such and such, but I pray and I sleep. There are days when I fast, and days when I do not fast. I marry. He who turns away from my way is not from me [not one of my people].”⁷¹ There is another report in *Ṣaḥīḥ Muslim* that expresses a similar point, and the relevant parts of the ḥadīth are as follows :

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: « مَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً حَسَنَةً فَلَهُ أَجْرُهَا وَأَجْرُ مَنْ عَمِلَ بِهَا بَعْدَهُ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَجُورِهِمْ شَيْءٌ. وَمَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً سَيِّئَةً كَانَ عَلَيْهِ وِزْرُهَا وَوِزْرُ مَنْ عَمِلَ بِهَا مِنْ بَعْدِهِ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَوْزَارِهِمْ شَيْءٌ . »

“Whoever establishes a way of behaviors in Islam and it is a good way, then he receives the reward for it and the reward of everyone else who does the same thing, without reducing their rewards for it for doing it also, and whoever establishes a way of behaviors in Islam that is a bad way, then he is responsible for it and also responsible for everyone who does the same thing, without reducing their responsibility for doing it also.”⁷²

The term ‘*sunnah*’ is used in this sense in more than 500 ḥadīths. The meaning of ‘*sunnah*’ as a technical term: ‘*sunnah*’ is the path which the

⁷⁰ Muḥammad ibn Ismā‘īl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, 7:2 #5063.

⁷¹ Muslim ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim*, 2:1020 #5.

⁷² Muslim ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim*, 2:704 #69.

Messenger of God and his Companions follow in terms of knowledge, creed, words, deeds, and decisions. At the same time, some rituals and acts of worship are also called ‘*sunnah*.’ The opposite of ‘*sunnah*’ is *bid‘ah* [innovation]. A portion of a longer ḥadīth that expresses this meaning is as follows:

« فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ بَعْدِي فَسِيرَىٰ اخْتِلَافًا كَثِيرًا ، فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الْمُهَدِّينَ الرَّاشِدِينَ. »

“The Messenger of God said, “Those of you who will live after me will see much disagreement, so it is mandatory for you to follow my way and the way of those rightly guided [caliphs] who come after me.”⁷³

The meaning of ‘*jamā‘ah*.’ It is the community of Muslims, the Companions [of the Prophet], the Followers [the generation after the companions], and those who follow their path. Those who follow the way of the Prophet of God both outwardly and inwardly. God the Most High has ordered the believers to stay united and to avoid discord and disagreement. He says in the following verse:

﴿وَاَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا﴾

“And hold tightly onto the rope of God and do not split [into different groups].⁷⁴

And in another verse:

﴿وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ﴾

“And do not be like those who split [into different groups] and disagreed after the clear proofs came to them.”⁷⁵

⁷³ Aḥmad ibn Ḥanbal, *al-Musnad*, 28:375 #17145; Sulaymān ibn al-Ash‘ath Abū Dāwūd, *al-Sunan*, 7:16 #4607; ‘Abd Allāh ibn ‘Abd al-Raḥmān al-Dārimī, *al-Musnad*, 1:228 #96; Sulaymān ibn Aḥmad al-Ṭabarānī, *al-Muḥjam al-kabīr*, 18:246 #618.

⁷⁴ Q, Āl ‘Imrān, 3:103.

⁷⁵ Q, Āl ‘Imrān, 3:105.

The Messenger of God forbade separation into different factions and instructed his community to remain unified. One [of many] ḥadīths expressing this is as follows.

عَنِ ابْنِ عُمَرَ قَالَ: حَظَبْنَا عُمَرَ بِالْجَابِيَةِ فَقَالَ: يَا أَيُّهَا النَّاسُ إِنِّي قُئْتُ فِيكُمْ كَمَقَامِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِينَا فَقَالَ: «أَوْصِيكُمْ بِأَصْحَابِي ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ ، ثُمَّ يَفْشُو الْكَذِبُ حَتَّى يَخْلِفَ الرَّجُلُ وَلَا يُسْتَحْلَفُ ، وَيَشْهَدَ الشَّاهِدُ وَلَا يُسْتَشْهَدُ ، أَلَا لَا يُلُونَنَّ رَجُلًا بِامْرَأَةٍ إِلَّا كَانَ ثَالِثَهُمَا الشَّيْطَانُ ، عَلَيْكُمْ بِالْجَمَاعَةِ ، وَإِيَّاكُمْ وَالْفُرْقَةَ ، فَإِنَّ الشَّيْطَانَ مَعَ الْوَاحِدِ ، وَهُوَ مِنَ الْإِثْنَيْنِ أَبْعَدُ . مَنْ أَرَادَ بُحْبُوحَةَ الْجَنَّةِ (البُحْبُوحَةُ: الوسط والخيار) فَلْيَلْزِمِ الْجَمَاعَةَ . مَنْ سَرَّتْهُ حَسَنَتُهُ وَسَاءَتْهُ سَيِّئَتُهُ فَذَلِكَ الْمُؤْمِنُ .»

‘Abd Allāh ibn ‘Umar said that in the sermon that ‘Umar gave at Jābiyah⁷⁶ he said, “O, people! I am standing before you now in the same position that the Messenger of God held before us. He said, ‘I command you to follow my Companions, and those who follow after them, and the ones who follow after those, Then lies will spread, to the point where a person will swear even though he was not asked to swear, and a person will bear witness even though he was not asked to bear witness, and no man will be able to get together with [his] woman without a devil being the third among them [coming between them]. You must be together as one community. Beware of divisions among you. For the Devil comes to one, but he is further away from two of you [together]. Whoever wishes to be in the center of heaven, let him cling to togetherness. Whoever is happy to have done good deeds and is saddened by his bad deeds, that is a believer’.”⁷⁷

⁷⁶ It is 80 km southwest of Damascus, in Jawlān, in the region of Ḥawrān. It is a city established very close to the Nawá of today. It is mentioned among the first of the places of Syria that were conquered during the reign of Abū Bakr. Mustafa Fayda, “Cabiye” DİA, 6:538, *Türkiye Diyanet Vakfı İslām Ansiklopedisi*, İstanbul, 1992; ‘Umar came to Jābiyah in the year 17/638 to help the people of Ḥimş. Yāqūt al-Ḥamāwī, *Muṣam al-buldān*, 2:135.

⁷⁷ Al-Tirmidhī, *al-Sunan*, 4:35 #2165; Aḥmad ibn Shu‘ayb al-Nasā’ī, *al-Sunan al-kubrā*, 8:284 #9177, 8:286 #9181; Sulaymān ibn Aḥmad al-Ṭabarānī, *al-Muṣam al-awsaṭ*, 3:204 #2929; Muḥammad ibn ‘Abd Allāh al-Ḥākim, *al-Mustadrak*, 1:197 #387.

The importance of clinging to the *sunnah* is also mentioned in the following ḥadīth by the Messenger of God.

عَنِ الْعِرْبَاضِ بْنِ سَارِيَةَ قَالَ: وَعَظَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا بَعْدَ صَلَاةِ الْعَدَاةِ مَوْعِظَةً بَلِيغَةً ذَرَفَتْ مِنْهَا الْغُيُورُ وَوَجَلَتْ مِنْهَا الْقُلُوبُ. فَقَالَ رَجُلٌ: إِنَّ هَذِهِ مَوْعِظَةٌ مُوَدِّعٌ، فَمَاذَا تَعْهَدُ إِلَيْنَا يَا رَسُولَ اللَّهِ. قَالَ: «أُوصِيكُمْ بِتَقْوَى اللَّهِ وَالسَّمْعِ وَالطَّاعَةِ، وَإِنْ عَبْدٌ حَبَشِيٌّ. فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ يَرَى اخْتِلَافًا كَثِيرًا. وَإِيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ، فَإِنَّهَا ضَلَالَةٌ. فَمَنْ أَدْرَكَ ذَلِكَ مِنْكُمْ فَعَلَيْهِ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمُهَدِّدِينَ، عَضُّوا عَلَيْهَا بِالنَّوَاجِدِ»

ʿIrbāḍ ibn Sāriyah said, “One day after the morning prayer the Messenger of God preached to us such an eloquently moving sermon that it brought tears to our eyes and made our hearts tremble in fear. One man said, ‘This sounds like a farewell sermon, so what do you command us, O, Messenger of God?’ He said, “I command you to fear God and to be obedient, even if your leader is an Abyssinian slave [slaves were the lowest class in Makkan society, and many were from Ethiopia. In other words, obey the leader, no matter what]. Those of you who will live long enough will see many disagreements. Beware of newly fabricated things, because they will lead you astray. Those of you who understand that, cling toghly to my way and to the way of the rightly guided leaders who come after me, tightly like [clenching your jaw by] biting down on your molars’.”⁷⁸

Another ḥadīth that supports unity of the community is reported by Aḥmad ibn Ḥanbal as follows: Zakarīyā ibn Sallām narrates from his father, from someone whose name he did not mention, who said, “I went to the Prophet and he said, ‘O, people! Beware of division! Remain united [as one community]!’ He said this three times.”⁷⁹ A report in Tirmidhī’s book is as follows: “ ‘Abd Allāh ibn ‘Abbās said that the

⁷⁸ Aḥmad ibn Ḥanbal, *al-Musnad*, 28:367 #17142, 28:373 #17144, 28:375 #17145; Muḥammad ibn ʿĪsā al-Tirmidhī, *al-Sunan*, 4:341 #2676; Sulaymān ibn al-Ashʿath Abū Dāwūd, *al-Sunan*, 7:16 #4607; Muḥammad ibn Yazīd ibn Mājāh, *al-Sunan*, 1:15 #42, 1:16 #43; Muḥammad ibn Ḥibbān, *al-Ṣaḥīḥ*, 1:78 #5.

⁷⁹ Aḥmad ibn Ḥanbal, *al-Musnad*, 38:220 #23145.

Messenger of God said, ‘The hand of God is with the group [community].’⁸⁰ The word “hand” is being used here metaphorically, meaning the confirmation/support of God. For example, the Arabic expression “my foot is on your foot” makes no sense literally, but metaphorically means, “I am with you every step of the way.” Other books that have expressed the same emphasis on unity of the community more generally include Ibn Ḥibbān’s *al-Ṣaḥīḥ*, al-Ṭabarānī’s *al-Muṣam al-awsaṭ* and al-Bayhaqī’s *Shu‘ab al-īmān*. The meanings of the words ‘*sunnaḥ*’ and ‘*jamā‘ah*’ and the ḥadīths and verses in which they are used are as follows.

⁸⁰ Muḥammad ibn ‘Īsá al-Tirmidhī, *al-Sunan*, 4:36 #2166; Muḥammad ibn Ḥibbān, *al-Ṣaḥīḥ*, 10:438 #4577.

THE VIEW OF THE *AHL AL-SUNNAH*

WA-AL-JAMĀ'AH

First of all, it should be clarified how long this group has been called by this name. As far as we have determined, only the term 'Muslims' was used during the time of the Messenger of God and the time of the rightly guided caliphs. After the death of the Prophet, the followers of Abū Bakr were called *bakrīyun* and the followers of 'Uthmān were called *Uthmānīyun*, but these groups were not as large as the differing groups during the period of the civil wars after 'Uthmān. During the time of 'Alī ibn Abī Ṭālib, the term *Shī'ah*, which means 'follower' was used for both sides during the wars between 'Alī and Mu'āwiyah, when the followers of each side were known as *Shī'at* 'Alī (the followers of 'Alī) and *Shī'at* Mu'āwiyah (the followers of Mu'āwiyah). As time passed, the terms *bakrīyun* and *Uthmānīyun* became obsolete, people stopped using the term *Shī'at* Mu'āwiyah, and all three disappeared from use while the term *Shī'at* 'Alī continued to be used to refer to the followers of 'Alī ibn Abī Ṭālib. After 'Alī's death, when Ḥasan, son of 'Alī made a peace treaty with Mu'āwiyah, we see that no special term was used for the general population of Muslims.

By the time of the 'Abbāsids, we see that clearly differentiated groups emerged and names such as Shī'ī, Khārījī, Mu'tazilī, Jabrī, etc., also became common. In the 4th/10th century, Abū Mūsā al-Ash'arī separated from his teacher, Abū 'Alī al-Jubbā'ī, and turned against the views of the Mu'tazilīs [who used logic to prove theological points]. He used Qur'ānic verses and ḥadīths as evidence in disputing matters related to creed. As a result of Abū Mūsā al-Ash'arī's work [using logic against the logicians] to prove theological views and defend the sunnah, his views began to be accepted by the public and the majority began to accept using logic [in theological arguments]. Since this general congregation stated that they did not belong to any of the previous names and that they were only Ahl al-Sunnah, the term "*ahl al-sunnah wa-al-jamā'ah*" became the name of this general population and has been used until today, with the general population accepting these beliefs. As a result, although the words *sunnah* and *jamā'ah* were used in the first three centuries, they were not used as the name of a certain community as a sect. After the 3rd/9th century, it became the name of the majority of Muslims.

THE COMPANIONS

As most of our subject is about the Ahl al-Bayt, and all the members of the Ahl al-Bayt are also Companions, we will now discuss the Companions. The definition of a ‘Companion:’ The literary meaning is “a person who has been friends with someone for a long time.” Its definition as a technical term is “a person who met the Prophet while he was alive, believed in him after he became a prophet, and died in the faith.” In the Diyanet Foundation’s *Encyclopedia of Islam*, the term Companion is defined as: “Companion, derives from the root meaning ‘conversation’ and the dictionary meaning is ‘to be with a person, to be friends with him.’ Companions is the plural.” These words started to be used by Muslims to refer to those who lived during the lifetime of the Prophet and saw him and believed in him. The fact that such terms were used during the era of the Companions and the Followers [the generation after the Companions], shows that they became standard terminology at a very early stage.

Although various definitions of the Companions have been made by many scholars since the early periods, some of these definitions have been criticized for being so narrow as to exclude many Companions and some were so broad as to include non-Companions. Sa‘īd ibn al-Musayyab was one of the first to define the term and said, “A person who made friends with the Prophet for one or two years or who participated in one or two of the Prophet’s expeditions with him is considered a Companion.” This narration is seen as weak and was not adopted because it excluded thousands of Companions who did not stay with the Prophet for a long time and did not join any expeditions with him even though they met with the Messenger of God and became Muslim. The definition of al-Wāqidī stipulated that one had to have reached the age of puberty to be considered a Companion, which excluded the Prophet’s own two grandchildren, Ḥasan and Ḥusayn, as well as others such as ‘Abd Allāh ibn ‘Abbās and ‘Abd Allāh ibn Zubayr. Another stipulation was that one had to have narrated one or two ḥadīths from the Prophet, but this definition excludes thousands of Companions who did not narrate any ḥadīths from the Prophet. ‘Alī ibn Madīnī, Aḥmad ibn Ḥanbal, and al-Bukhārī all had definitions emphasizing that whoever saw the Messenger of God and was a believer, even if for a very short time, is a Companion. These were insufficient as

the definition excludes those who did not meet the Prophet and, by not including the condition of dying as a believer, includes people who initially met the Prophet and claimed to be believers but later apostatized and renounced the Prophet. In the descriptions of the Companions among the books written by scholars of jurisprudence, there are conditions such as being with the Prophet for six months or more, going to him often to acquire knowledge, and reporting ḥadīths from him. Some of these conditions were disputed among the scholars themselves, and also among scholars of ḥadīths, who rejected such definitions because they excluded those who might have been with the Messenger of God for less than six months, and excluded thousands of Companions who did not report any ḥadīths from the Prophet.

The description of the Companions of ḥadīth scholars is more comprehensive. Ibn Ḥajar al-ʿAsqalānī defines a Companion as “A person who reaches the Prophet as a believer and dies as a Muslim.” (*al-Iṣābah*, 1:6). In light of this description, which was later adopted as the majority opinion, the definition of the Companions is essentially as follows: to be considered a Companion, it is enough to see the Messenger of God while awake even if only for a moment. It is not necessary to be with him for any time, or to travel with him on any of his expeditions, or to report any ḥadīths from him. For example, people such as ʿAbd Allāh ibn Umm Maktūm, who could not see the Prophet because he was blind, or those who did not have opportunity to have a conversation with him or talk to him directly, as in during the conquest of Makkah or during the farewell pilgrimage, but who saw the Messenger of God themselves are also Companions. To be considered a Companion, someone who met with the Prophet and conversed with him must have died as a Muslim. People who accepted Islam after the Prophet’s death, and people who became Muslim but then apostatized and rejected Islam and died in that state cannot be included.”⁸¹

Scholars from the generation of the Companions such as Jābir ibn ʿAbd Allāh and Anas ibn Mālīk, and from the generation of the Followers such as Saʿīd ibn al-Musayyab and ʿĀṣim ibn Sulaymān al-Aḥwal, do not consider someone who saw the Messenger of God just once or twice as being a Companion. From this we can see that there is no consensus among scholars on the issue [of the definition of what exactly constitutes a ‘Companion’ of the Prophet]. It is a well-known

⁸¹ Efendioğlu Mehmet ‘*Sahābe*’ *DİA*, IIIV, 491-500, İstanbul 2008.

matter that scholars of ḥadīths have had to accept it as such. If those who saw the Messenger of God ﷺ at a young age were not accepted as Companions, the ḥadīths they narrated would be accepted as ‘*mursal*.’ And a *mursal* ḥadīth is *munqati‘*. That is, the chain of narration is broken. Scholars of ḥadīths consider the ḥadīths whose chain of narrators is cut off as weak reports. Thus, reports from Companions who saw the Prophet at a young age and then lived for a long time after him are considered weak narrations. As a result, it is difficult to accept many, narrations reported by Companions who were young when they met the Prophet. We can cite examples such as those of Ḥasan ibn ‘Alī, ‘Abd Allāh ibn ‘Abbās, ‘Abd Allāh ibn ‘Umar, ‘Abd Allāh ibn Zubayr, as child Companions.

The example of Ḥasan and his narrations: It is not possible to accept the following narrations from Ḥasan, who went to the warehouse of *zakaat* dates with his grandfather the Prophet, when he was only six or seven years old.

عَنْ أَبِي الْخَوَّارِ السَّعْدِيِّ (رَبِيعَةُ بْنُ شَيْبَانَ) قَالَ: « قُلْتُ لِلْحَسَنِ بْنِ عَلِيٍّ: مَا تَذْكُرُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ؟ قَالَ: أَذْكُرُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَنِّي أَخَذْتُ تَمْرَةً مِنْ تَمْرِ الصَّدَقَةِ، فَجَعَلْتُهَا فِي فِيَّ ، قَالَ: فَنَزَعَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِلُعَائِهَا، فَجَعَلَهَا فِي التَّمْرِ. فَقِيلَ: يَا رَسُولَ اللَّهِ مَا كَانَ عَلَيْكَ مِنْ هَذِهِ التَّمْرَةِ لِهَذَا الصَّبِيِّ ؟ قَالَ: « إِنَّا آلَ مُحَمَّدٍ لَا نَحِلُّ لَنَا الصَّدَقَةُ » قَالَ: وَكَانَ يَقُولُ: « دَعْ مَا يَرِيئُكَ ، إِلَى مَا لَا يَرِيئُكَ. فَإِنَّ الصَّدَقَ طُمَأْنِينَةٌ، وَإِنَّ الْكَذِبَ رَيْبَةٌ . »

From Abū al-Hawrā’ al-Sa’dī (Rabī’ah ibn Shaybān), who said, “I said to Ḥasan ibn ‘Alī, ‘What do you remember from the Prophet of God? He said, ‘I remember from the Prophet that one day I was near the dates that were a payment of charity to the poor, and I took one and put in into my mouth,’ then he said, ‘Then the Messenger of God took it out of my mouth, still wet with my saliva, and returned it to the pile of dates that were charity for the poor. Then someone said to him, ‘O, Messenger of God, why won’t you let this child have one of these dates?’ and he said, “Indeed, charity is not permitted for us, the family of

Muḥammad.’ And he used to say, leave what is doubtful and stick to what is undoubtable, for the Truth is without doubt, and falsehood is doubtful’.”⁸²

Another narration from Ḥasan states,
 قَالَ الْحَسَنُ بْنُ عَلِيٍّ: عَلَّمَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَلِمَاتٍ أَقُولُهُنَّ فِي الْوُتْرِ: «اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ، وَعَافِنِي فِيمَنْ عَافَيْتَ، وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ، وَبَارِكْ لِي فِيمَا أَعْطَيْتَ، وَفِي شَرِّ مَا قَضَيْتَ، إِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ، وَإِنَّهُ لَا يَذِلُّ مَنْ وَالَيْتَ، وَلَا يَعِزُّ مَنْ عَادَيْتَ، تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ.»

Ḥasan ibn ‘Alī said, “The Messenger of God taught me a few words that I say during the *witr* prayer [an optional prayer performed after the mandatory night prayer and before the mandatory dawn prayer]: O, God, guide me among those you have guided, give me good health among those you have given good health, keep me in Your care among those You have kept in your care, Bless me among those You have given blessings, protect me from the evil that has been fated, You are the One who decrees fate and no one decrees Your fate, and no one is able to demean whoever You take care of, and no one can honor whoever You are against, You are most blessed and exalted above all.”⁸³

The opinion we have reached from the views on this subject is as follows: It is very difficult to accept every person who saw the Prophet as being a Companion. Accordingly, the above-mentioned conditions such

⁸² Aḥmad ibn Ḥanbal, *al-Musnad*, 3:248 #1723, 3:252 #1727; Muḥammad ibn Iṣḥāq ibn Khuzaymah, *al-Ṣaḥīḥ*, 4:59 #2347 and #2348; Muḥammad ibn Ḥibbān, *al-Ṣaḥīḥ*, 3:225 #945.

⁸³ Abū Dāwūd Sulaymān ibn Dāwūd al-Tayālīsī, *al-Musnad*, 2:499 #1275; Sulaymān ibn al-Ash‘ath Abū Dāwūd, *al-Sunan*, 2:564 #1425; Aḥmad ibn Ḥanbal, *al-Musnad*, 3:245 #1718; ‘Abd Allāh ibn ‘Abd al-Raḥmān al-Dārimī, *al-Sunan*, 2:992 #1634; Muḥammad ibn ‘Īsā al-Tirmidhī, *al-Sunan*, 1:587 #464; Abū Bakr Aḥmad ibn ‘Umar al-Bazzār, *al-Baḥr al-zahhār (Musnad al-Bazzār)*, 4:176 #1337; Aḥmad ibn Shu‘ayb al-Nasā’ī, *al-Sunan al-kubrā*, 2:171 #1446 and #1447, 7:292 #8047, and *al-Sunan al-ṣuḥrā*, *al-Mujtabā*, 3:248 #1745 and #1746; Muḥammad ibn Iṣḥāq ibn Khuzaymah, *al-Ṣaḥīḥ*, 2:151 #1095 and #1096; Muḥammad ibn ‘Abd Allāh al-Ḥākim, *al-Mustadrak*, 3:188 #4801.

as being with the Prophet for six months or more, going to him frequently in order to acquire knowledge, and narrating reports from him should be taken into consideration. The following ḥadīth narrated by Abū Saʿīd al-Khudrī confirms this view.

عَنْ أَبِي سَعِيدٍ قَالَ: كَانَ بَيْنَ خَالِدِ بْنِ الْوَلِيدِ وَبَيْنَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ شَيْءٌ. فَسَبَّهُ خَالِدٌ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا تَسُبُّوا أَحَدًا مِنْ أَصْحَابِي. فَإِنَّ أَحَدَكُمْ لَوْ أَنْفَقَ مِثْلَ أُحُدٍ ذَهَبًا مَا أَدْرَكَ مُدًّا أَحَدِهِمْ، وَلَا نَصِيفَهُ».

From Abū Saʿīd, who said, “Something was going on between Khālid ibn al-Walīd and ‘Abd al-Raḥmān ibn ‘Awf, and Khālid insulted him. Then the Prophet said, ‘Do not insult any of my Companions. Even if one of you spent a pile of gold the size of Mount Uḥud, you would not equal a *mudd* [handful] of one of them [your mountain of gold wouldn’t even be worth a handful from one of my Companions].”⁸⁴

Another ḥadīth narrated by ‘Abd Allāh ibn Abī Awfā is:

عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى، قَالَ: شَكَى عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ خَالِدَ بْنَ الْوَلِيدِ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يَا خَالِدُ، لِمَ تُؤْذِي رَجُلًا مِنْ أَهْلِ بَدْرٍ؟ لَوْ أَنْفَقْتَ مِثْلَ أُحُدٍ ذَهَبًا لَمْ تُدْرِكَ عَمَلَهُ. فَقَالَ: يَا رَسُولَ اللَّهِ، يَقْعُونَ فِيَّ، فَأَرُدُّ عَلَيْهِمْ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تُؤْذُوا خَالِدًا، فَإِنَّهُ سَيْفٌ مِنْ سُيُوفِ اللَّهِ صَبَّهُ اللَّهُ عَلَى الْكُفَّارِ.»

From ‘Abd Allāh ibn Abī Awfā, who said, “‘Abd al-Raḥmān ibn ‘Awf complained to the Messenger of God about Khālid ibn al-Walīd. So the Messenger of God said, ‘O, Khālid, why do you trouble a man from

⁸⁴ Muḥammad ibn Ismāʿīl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, 5:10 #3673; Muslim ibn al-Hajjāj, *Ṣaḥīḥ Muslim*, 4:1967 #222; Aḥmad ibn Ḥanbal, *al-Musnad*, 17:137 #11079, *Faḍāʾil al-ṣaḥābah*, 1:50 #5, 6, 1:365 #534, 535, 1:419 #654; Muḥammad ibn Ḥibbān, *al-Ṣaḥīḥ*, 15:445 #6994. [editor’s note: A *mudd* is an old unit of measure that is the amount that can be held in your hands if you cupped both hands together.]

among those who fought at the Battle of Badr? If you spent a pile of gold the size of Mount Uḥud, you would not even come close to his good deeds.’ He said, ‘O, Messenger of God, they started it, so I answered them.’ Then the Messenger of God said, ‘Don’t bother Khālīd, for he is a sword from among the swords of God that He has unleashed against the unbelievers’.”⁸⁵

One very important point requires explanation here. Just as some Qur’ānic verses have important contexts, so do some ḥadīths. When the Messenger of God commanded to do something or not to do something, it was always for some reason. We have given the original text and translation above. The ḥadīth has been cited as evidence that it has long been forbidden to speak against the Companions. According to the description of the ḥadīth scholar, if every person who sees the Prophet is accepted as a Companion, this ḥadīth states that no one can speak negatively against any Companion. However, the reason for this incident was that the Messenger of God warned Khālīd and told him, “One of you is my Companion.” The Prophet’s use of this phrase has been used as evidence that every person who sees him cannot be counted as one of his Companions. On the other hand, in the remainder of the ḥadīth, the warning that Khālīd should not be punished, and it should also be noted that the ḥadīth also adds that Khālīd is the sword of God. This narration has been reported in many ḥadīth books. The reports in Bukhārī, Muslim, Aḥmad ibn Ḥanbal, and Ibn Ḥibbān suffice.

⁸⁵ Aḥmad ibn Ḥanbal, *al-Musnad*, 1:217 #44; *Faḍāʾil al-ṣaḥābah*, 2:56 #13, 2:817 #1484; Muḥammad ibn Ḥibbān, *al-Ṣaḥīḥ*, 15:565 #7091; Muḥammad ibn ‘Abd Allāh al-Ḥākim, *al-Mustadrak*, 3:338 #5297.

VIRTUES OF THE COMPANIONS

The following verses were revealed about the Companions of the Prophet.

﴿وَإِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ هُوَ الَّذِي أَيْدَكَ بِنَصْرِهِ وَبِالْمُؤْمِنِينَ﴾
 (*) وَأَلَفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَا أَلَفْتَ بَيْنَ قُلُوبِهِمْ
 وَلَكِنَّ اللَّهَ أَلَفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ (*) يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ
 اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ (*) ﴿﴾

“And if they want to deceive you, then God is enough for you, He who supported you with His victory and with the believers. And He brought their hearts together, if you spent all of what is on the Earth, it would not bring their hearts together, but God has brought them together. Indeed, He is the Dear, the Wise. O, Prophet, God is enough for you, and those who follow you from among the believers.”⁸⁶

There was an endless enmity between the Aws and Khazraj tribes of Madīnah. There were bloody battles between them and many notables on both sides died. For generations they tried to take revenge on each other. When God honored them with Islam, He banned the practice of taking revenge. They united, embraced and intermingled. This verse and similar verses point to their unification [under Islam].

﴿إِنَّ الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ
 آوَوْا وَنَصَرُوا أُولَئِكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَالَّذِينَ آمَنُوا وَلَمْ يُهَاجِرُوا مَا لَكُمْ مِنْ
 وَلَايَتِهِمْ مِنْ شَيْءٍ حَتَّى يُهَاجِرُوا وَإِنْ اسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمُ النَّصْرُ إِلَّا
 عَلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ﴾ (*) ﴿﴾

“Indeed, those who believed and migrated [to Madīnah] and struggled with their properties and their lives in the way of God, and those who sheltered and helped them, some of them are friends with each other, and those who believe but did not migrate, you have no responsibility

⁸⁶ Q. al-Anfāl, 8:62-64.

over them until they migrate, and if they request help from you in matters of faith, then you must help them, without breaking any agreements that have already been made between you and anyone else, and God sees what you do.”⁸⁷

According to this verse, the immigrants and Anṣār [local Medinese] would inherit one another [as one family], even though they were not related [by blood]. Then, the 75th verse of al-Anfāl was revealed, which states that only relatives can inherit from each other. According to some commentators, the provision of this verse has been abolished.

﴿وَالَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا وَنَصَرُوا أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ﴾ (*) وَالَّذِينَ آمَنُوا مِنْ بَعْدُ وَهَاجَرُوا وَجَاهَدُوا مَعَكُمْ فَأُولَئِكَ مِنْكُمْ وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَى بِبَعْضٍ فِي كِتَابِ اللَّهِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾ (*)

“Indeed, those who believed and migrated [to Madīnah] and struggled in the way of God, and those who sheltered and helped, they are the true believers, they have forgiveness and noble blessings. And those who believed after they migrated and struggled with you, they are one of you and they are relatives, some related to others, in the book of God, indeed, God has knowledge of everything.”⁸⁸

﴿وَالَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَكْثَرُ دَرَجَةً عِنْدَ اللَّهِ وَأُولَئِكَ هُمُ الْفَائِزُونَ﴾ (*)

“Those who believed and migrated [to Madīnah] and struggled in the way of God with their properties and their lives, are the highest ranking with God, and they are the winners.”⁸⁹

⁸⁷ Q. al-Anfāl, 8:72.

⁸⁸ Q. al-Anfāl, 8:75.

⁸⁹ Q. al-Tawbah, 9:20.

﴿لَكِنَّ الرُّسُولَ وَالَّذِينَ آمَنُوا مَعَهُ جَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَأُولَئِكَ لَهُمُ
الْخَيْرَاتُ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾ (*) أَعَدَّ اللَّهُ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ الْفَوْزُ الْعَظِيمُ﴾ (*)

“But the Messenger and those who believe along with him struggled, with their properties and their lives, and they are the ones for whom there are all good things and they are the successful ones. God has prepared for them gardens underneath which rivers flow, they remain there, that is the great reward.”⁹⁰

What is meant by “all good things” in the verse is the victory and dominance of the Truth, and the worldly and otherworldly blessings that those who fight for this cause gain.

﴿وَالسَّابِقُونَ السَّابِقُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ
رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ اللَّهُ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ﴾ (*)

“And the previous ones who came first from among the emigrants and the Anṣār and those who followed them in goodness, God is pleased with them and they are pleased with Him, and He prepared for them gardens underneath which rivers flow, they remain in them forever, that is the great victory.”⁹¹

﴿لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ
الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبَ فَرِيقٍ مِنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ رَءُوفٌ
رَحِيمٌ﴾ (*) وَعَلَى الثَّلَاثَةِ الَّذِينَ خُلِفُوا حَتَّى إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ
وَضَاقَتْ عَلَيْهِمْ أَنْفُسُهُمْ وَظَنُّوا أَنْ لَا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ
لِيَتُوبُوا إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ﴾ (*)

⁹⁰ Q. al-Tawbah, 9:88.

⁹¹ Q. al-Tawbah, 9:100.

“God has forgiven the Prophet and the emigrants and the Anṣār who followed him at the time of difficulty, after the hearts of a group among them almost deviated, then he forgave them, indeed He is Forgiving and Merciful with them. And upon the three that refused until the vastness of the Earth narrowed around them and their consciences tightened upon themselves, and they began to think that there is no escape from God except to go to Him, then he forgave them, so let them seek forgiveness, indeed God is the Forgiving, the Merciful.”⁹²

As the Prophet was preparing for the Tabūk expedition, hypocrites came to him and asked for permission to stay at home by making false excuses, and he gave them permission. In this regard, the 43rd verse was revealed and God warned the Prophet. Some Muslims who were deceived by the propaganda of the hypocrites had hesitation in their hearts. Later they repented. Among those who did not participate in the Tabūk expedition were the Companions Ka'b ibn Mālik, Hilāl ibn Umayyah and Murār ibn Rabīʿ. According to the commentators, these are the three people mentioned in the above verse.

﴿مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَّنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا﴾ (*) ﴿

“Among the believers are men who fulfilled their promises with God, and among them are those who died [trying] and among them are those who are still waiting [to fulfil] without changing [anything].”⁹³

﴿لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا﴾ (*) ﴿

“God was pleased with the believers when they gave their allegiance to you under the tree, thus he knew what was in their hearts and he sent down a calmness unto them and granted them a victory soon to come.”⁹⁴

⁹² Q. al-Tawbah, 9:117-118.

⁹³ Q. al-Aḥzāb, 33:23.

⁹⁴ Q. al-Fath, 48:18.

The allegiance referred to in this verse is the “Riḍwān” allegiance, the famous incident that occurred under the tree in Ḥudaybiyah [just outside Makkah]. 1,400 companions of the Prophet pledged to fight alongside him to the death. The imminent conquest described in this verse is understood to be the conquest of Khaybar.

﴿مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَى عَلَى سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيُغَيِّظَ الْكُفَّارَ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا﴾

“Muḥammad is the Messenger of God and those who are with him are fierce against the unbelievers and merciful among themselves, you see them bowing and prostrating, yearning for goodness from their Lord and [His] happiness, their mark is on their faces from the result of prostrations, that is how they were in the Torah and in the Gospel, like a planted seed that brings forth its [green] shoot, grows stronger into a supportive trunk pleasing to the farmer, God has promised to those among them who believe and do good deeds, forgiveness and a great reward.”⁹⁵

Here, the first and last situations of the Prophet and his Companions are described with an analogy. For the first time, Muslims, who started to sprout like grain planted in the ground, grew stronger and became a huge army. While those who sowed the seeds of Islam grew [in numbers and strength]. The unbelievers, seeing the growing strength of Islam, got very upset and burst in anger.

﴿لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ هُمُ الصَّادِقُونَ (*) وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا

⁹⁵ Q. al-Fath, 48:29.

أُوتُوا وَيُؤْتَرُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقَ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ (*) وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ (*) ﴿٩٦﴾

“For the poor immigrants who were expelled from their homes and their properties seeking grace from God and [His] pleasure and [they] help God and His messenger, those are the truthful [ones]. And those who settled in the home and in the faith before them, they love those who emigrated to them and do not find in their hearts any need for what they have been given, and they give preference to [the needy, homeless immigrants] over themselves even if they themselves are poor, and whoever guards against the greed of his own soul, those are the ones who are successful. And those who came after them say, “Our Lord, forgive us and our brothers who preceded us in faith, and do not place in our hearts any malice towards those who believe, our Lord, You are the most kind, the most merciful.”⁹⁶

﴿٩٧﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا تُوبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحًا عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُم جَنَّاتٍ جَارِي مِنْ تَحْتِهَا الْأَنْهَارُ يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ آمَنُوا مَعَهُ نُورُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَقُولُونَ رَبَّنَا أَتْمِمْ لَنَا نُورَنَا وَاغْفِرْ لَنَا إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٩٧﴾

“O, you who believe, repent to God with sincere repentance, in the hope that your Lord will forgive for your sins and make you to enter into gardens beneath which rivers flow, on the Day when God will not disgrace the Prophet and those who believe along with him. Their light shines all around them, they say ‘Our Lord, complete our enlightenment for us and forgive us, indeed You are able to do all things.’⁹⁷

⁹⁶ Q. al-Hashr, 59:8-10.

⁹⁷ Q. al-Taḥrīm, 66:8.

The following are some ḥadīths that were narrated about the virtues of the Companions:

عَنْ أَبِي سَعِيدٍ قَالَ: كَانَ بَيْنَ خَالِدِ بْنِ الْوَلِيدِ وَبَيْنَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ شَيْءٌ. فَسَبَّهُ خَالِدٌ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا تَسُبُّوا أَحَدًا مِنْ أَصْحَابِي فَإِنَّ أَحَدَكُمْ لَوْ أَنْفَقَ مِثْلَ أُحُدٍ ذَهَبًا مَا أَدْرَكَ مُدَّ أَحَدِهِمْ وَلَا نَصِيفَهُ».

From Abū Saʿīd, who said, “Something was going on between Khālīd ibn Walīd and ‘Abd al-Raḥmān ibn ‘Awf. Then Khālīd insulted him, then the Messenger of God said, “Don’t insult any of my Companions, for even if one of you spent a [pile of] gold as big as [the mountain of] Uhūd [in charity] you wouldn’t even approach a single *mudd* of one of them, or even half [of a *mudd*].⁹⁸ We have mentioned this ḥadīth in the description of the Companions. It is repeated here on the virtue of the Companions. In his *Ṣaḥīḥ*, al-Bukhārī narrates some of the ḥadīths in one chapter and then again in another chapter. Sometimes he narrates only a relevant part of the ḥadīth in one section. This was al-Bukhārī’s method in the narration of this ḥadīth.

A ḥadīth from ‘Abd Allāh ibn Mas‘ūd:

عَنْ عَبْدِ اللَّهِ ، رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: «خَيْرُ النَّاسِ قَرْنِي ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ. ثُمَّ يَجِيءُ أَقْوَامٌ تَسْبِقُ شَهَادَةُ أَحَدِهِمْ يَمِينُهُ وَيَمِينُهُ شَهَادَتُهُ.»

‘Abd Allāh [ibn Mas‘ūd] reported that the Prophet said, “The best of people is my generation, then those who follow them, then those who follow those ones. Then there will come people whose testimony precedes their oath and whose oath precedes their testimony.⁹⁹

⁹⁸ Muḥammad ibn Ismāʿīl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, 5:10 #3673; Muslim ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim*, 4:1967 #222. [TN: see note 84 for definition of a *mudd*.]

⁹⁹ Muḥammad ibn Ismāʿīl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, 3:224 #2652, 5:3 #3651, 8:113 #6429; Muslim ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim*, 4:1963 #212.

The meaning of this is that they will testify before they swear an oath, and they will swear before they testify. Simply saying “I saw this event, and it happened like this” [without swearing an oath first] is not proper testimony. A proper testimony is only after swearing to God such as “God as my witness...” Imām Nawawī explained this in his commentary on the *Ṣaḥīḥ* of Muslim as follows: “This is the reproach of a person who takes an oath while he is a witness.” The meaning of the ḥadīth is the necessity of both oath and witnessing. Sometimes the oath takes place first, the oath, then the testimony, and sometimes the testimony comes after the oath. Because it is necessary to have both an oath together with witnessing.¹⁰⁰

A ḥadīth from ‘Imrān ibn Ḥuṣayn:

عِمْرَانُ بْنُ حُصَيْنٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «خَيْرُكُمْ قَرْنِي ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ.» قَالَ عِمْرَانُ: لَا أَذْرِي أَذْكَرَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَ قَرْنَيْنِ، أَوْ ثَلَاثَةً. قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «إِنَّ بَعْدَكُمْ قَوْمًا يَخُونُونَ، وَلَا يُؤْتَمِنُونَ وَيَشْهَدُونَ وَ لَا يُسْتَشْهَدُونَ، وَيَنْدَرُونَ وَلَا يَفُونَ، وَيَظْهَرُ فِيهِمُ السِّمْنُ.»

‘Imrān ibn Ḥuṣayn reported that the Prophet said, “The best of you is my generation, then those who come after them, then those who come after those ones.” ‘Imrān said, ‘I can’t remember whether he mentioned two or three centuries after his own,’ but he continued, “Indeed, after you will be a treacherous people, they bear [false] witness while no one seeks their testimony, they make promises but do not fulfill them, and they will become fat [with worldly consumption].¹⁰¹

There is a ḥadīth that says

«يَأْتِي قَوْمٌ يَشْهَدُونَ وَلَا يُسْتَشْهَدُونَ»

“There will come a people who will bear [false] witness even though no one asks for their testimony.”

¹⁰⁰ Yaḥyá ibn Sharaf al-Nawawī, *Al-Minhāj sharḥ ṣaḥīḥ Muslim ibn Ḥajjāj*, 16:85.

¹⁰¹ Muḥammad ibn Ismā‘īl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, 3:224 #2651, 8:113 #6428, 8:176 #6695.

According to the scholars who commented on ḥadīths, it may mean several things. First, it could mean false witness. They will bear false witness to an event that they have not seen. A second meaning could be that they will bear witness without being asked to. Such a witness is a traitor [up to no good] and their testimony is invalid because the witness is overcome by his/her whims.

A ḥadīth by Abū Burdah:

عَنْ أَبِي بُرْدَةَ ، عَنْ أَبِيهِ قَالَ: صَلَّيْنَا الْمَغْرِبَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ قُلْنَا: لَوْ جَلَسْنَا حَتَّى نُصَلِّيَ مَعَهُ الْعِشَاءَ. قَالَ: فَجَلَسْنَا. فَخَرَجَ عَلَيْنَا فَقَالَ: « مَا زِلْتُمْ هَا هُنَا ». قُلْنَا يَا رَسُولَ اللَّهِ صَلَّيْنَا مَعَكَ الْمَغْرِبَ، ثُمَّ قُلْنَا: نَجْلِسُ حَتَّى نُصَلِّيَ مَعَكَ الْعِشَاءَ. قَالَ: « أَحْسَنْتُمْ أَوْ أَصَبْتُمْ ». قَالَ: فَرَفَعَ رَأْسَهُ إِلَى السَّمَاءِ، وَكَانَ كَثِيرًا مِمَّا يَرْفَعُ رَأْسَهُ إِلَى السَّمَاءِ فَقَالَ: « النَّجُومُ أَمَنَةٌ لِلسَّمَاءِ ، فَإِذَا ذَهَبَتِ النَّجُومُ أَتَى السَّمَاءَ مَا تُوعَدُ. وَأَنَا أَمَنَةٌ لِأَصْحَابِي، فَإِذَا ذَهَبْتُ أَتَى أَصْحَابِي مَا يُوعَدُونَ. وَأَصْحَابِي أَمَنَةٌ لِأُمَّتِي، فَإِذَا ذَهَبَ أَصْحَابِي أَتَى أُمَّتِي مَا يُوعَدُونَ ».

From Abū Burdah, from his father, who said, “We prayed the sunset prayer with the Prophet, then we said, ‘Why don’t we sit [stay here] until the night prayer so we can pray [the night prayer] with him?’ Then he said, ‘So we sat down. Then he [the Prophet] came out to us and said, ‘You’re all still here?’ We said, ‘O, Messenger of God, we prayed the sunset prayer with you.’ Then we said, ‘So we’re just sitting here until we can pray the night prayer with you.’ He [the Prophet] said, ‘You’ve done well’ or ‘You’re doing right.’ Then he said, ‘Then he raised his head to the sky, and he used to raise his head to face the sky a lot, and he said, ‘The stars are safety and security for the sky, so when the stars go away, then the sky will have what is promised to it. And I am safety and security to my Companions, so when I am gone, then will come to them what is promised to them, and my Companions are safety and security

to my community, so when they are gone, then will come to my community what was promised to it'.¹⁰²

A ḥadīth from ‘Abd Allāh ibn Mughaffil:

عَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «اللَّهُ اللَّهُ فِي أَصْحَابِي، لَا تَتَّخِذُوهُمْ غَرَضًا بَعْدِي، فَمَنْ أَحَبَّهُمْ فِئْتِي أَحَبَّهُمْ، وَمَنْ أَبْغَضَهُمْ فِئْتِي أَبْغَضَهُمْ، وَمَنْ آذَاهُمْ فَقَدْ آذَانِي، وَمَنْ آذَانِي فَقَدْ آذَى اللَّهَ، وَمَنْ آذَى اللَّهَ فَيُوشِكُ أَنْ يَأْخُذَهُ.»

‘Abd Allāh ibn Mughaffil reported that the Prophet said, “O, God, O, God, my Companions! Do not target them after me. For whoever loves them, loves them because I loved them, and whoever is angry with them, his anger with them makes me angry [at him], and whoever hurts them, he hurts me, and whoever hurts me, he has hurt God, and whoever hurts God, God will take him to account.”¹⁰³

A ḥadīth from Abū Sa‘īd al-Khudrī:

أَبُو سَعِيدٍ الْخُدْرِيُّ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يَأْنِي عَلَى النَّاسِ زَمَانٌ فَيَعْزُونَ فِتْنًا مِنَ النَّاسِ، يَقُولُونَ: فَيْكُم مِّنْ صَاحِبِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ فَيَقُولُونَ: نَعَمْ، فَيُفْتَحُ هُمْ. ثُمَّ يَأْنِي عَلَى النَّاسِ زَمَانٌ فَيَعْزُونَ فِتْنًا مِنَ النَّاسِ. يُقَالُ: هَلْ فَيْكُم مِّنْ صَاحِبِ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ فَيَقُولُونَ: نَعَمْ، فَيُفْتَحُ هُمْ. ثُمَّ يَأْنِي عَلَى النَّاسِ زَمَانٌ فَيَعْزُونَ فِتْنًا مِنَ النَّاسِ، فَيُقَالُ: هَلْ فَيْكُم مِّنْ صَاحِبِ مِّنْ صَاحِبِ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيَقُولُونَ نَعَمْ، فَيُفْتَحُ هُمْ.»

¹⁰² Muslim ibn al-Hajjāj, *Ṣaḥīḥ Muslim*, 4:1961 #2531; Muḥammad ibn Iṣḥāq ibn Khuzaymah, *al-Ṣaḥīḥ*, 3:69 #1642; Ḥusayn ibn Maṣ‘ūd al-Baghawī, *Sharḥ al-sunnah*, 14:71 #3861.

¹⁰³ Aḥmad ibn Ḥanbal, *al-Musnad*, 27:357 #16803, 34:169 #20549, 34:185 #20578; Fadā’il al-ṣaḥābah, 1:47 #1, #2; Muḥammad ibn ‘Isā al-Tirmidhī, *al-Sunan*, 6:179 #3862; Muḥammad ibn al-Ḥusayn al-Ājurrī, *al-Sharī‘ah*, 5:2500 #1991; Ḥusayn ibn Maṣ‘ūd al-Baghawī, *Sharḥ al-sunnah*, 14:70 #3860.

Abū Saʿīd al-Khudrī reports that the Prophet said, “A time will come when a group of people will attack, saying, ‘Is there anyone among you who is a Companion of the Messenger of God?’ And they will say ‘Yes.’ And God will make them victorious. Then a time will come when a group of people will attack, saying, ‘Is there anyone among you who is a companion of the Companions of the Messenger of God?’ And they will say ‘Yes.’ And God will make them victorious. Then a time will come when a group of people will attack, saying, ‘Is there anyone among you who is a companion of the companions of the Companions of the Messenger of God?’ And they will say ‘Yes.’ And God will make them victorious.”¹⁰⁴

The following verse makes it certain that God is pleased with those who gave their allegiance to the Messenger of God during the incident at Ḥudaybiyah.

﴿لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا﴾

“God was pleased with the believers when they gave their allegiance to you under the tree, thus he knew what was in their hearts and he sent down a calmness unto them and granted them a victory soon to come.”¹⁰⁵

The following ḥadīths explain the meaning of this verse. A narration from Jābir ibn ‘Abd Allāh reported in *Ṣaḥīḥ Muslim*:

جَابِرُ بْنُ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ يَصْعَدُ الثَّنِيَّةَ، -ثَنِيَّةَ الْمُرَارِ- فَإِنَّهُ يُحِطُّ عَنْهُ مَا حُطَّ عَنْ بَنِي إِسْرَائِيلَ». قَالَ: فَكَانَ أَوَّلَ مَنْ صَعَدَهَا خَيْلُنَا خَيْلُ بَنِي الْخَزْرَجِ، ثُمَّ تَتَامَ النَّاسُ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «وَكُلُّكُمْ مَغْفُورٌ لَهُ إِلَّا صَاحِبَ الْجَمَلِ الْأَحْمَرِ». فَأَتَيْنَاهُ فَقُلْنَا

¹⁰⁴ Muḥammad ibn Ismāʿīl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, 5:2 #3649; Muslim ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim*, 4:1962 #2532.

¹⁰⁵ Q. al-Fath, 48:18.

لَهُ: تَعَالَ يَسْتَغْفِرُ لَكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . فَقَالَ: وَاللَّهِ لَأَنْ أُجِدَّ ضَالَّتِي أَحَبُّ إِلَيَّ مِنْ أَنْ يَسْتَغْفِرَ لِي صَاحِبُكُمْ. قَالَ وَكَانَ رَجُلٌ يَنْشُدُ ضَالَّةً لَهُ.

Jābir ibn ‘Abd Allāh reported that the Messenger of God said, “Whoever climbs the hill (Thanīyat al-Murār) will be forgiven for what was forgiven for the Children of Israel.” He [Jābir] said, “The first to mount it were our horses, the horses of the Banū al-Khazraj, and then all the people came out. The Messenger of God said, ‘All of you will be forgiven except the owner of the red camel.’ So we came to him [the owner of the red camel] and said to him, ‘Come, may the Messenger of God, ask forgiveness for you. He said, ‘By God, finding my lost camel is more pleasant than your friend asking forgiveness for me. The man was searching for his lost camel’.”¹⁰⁶ Murār Hill is the hill that overlooks Ḥudaybiyah, where a tree with very bitter leaves grows. Qāḍī Īyād reports that the man mentioned in this narration was a hypocrite named Jidd ibn Qays.

A report from al-Tirmidhī:

* عَنْ جَابِرٍ ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: « لَيَدْخُلَنَّ الْجَنَّةَ مَنْ بَايَعَ تَحْتَ الشَّجَرَةِ إِلَّا صَاحِبَ الْجَمَلِ الْأَحْمَرِ . »

From Jābir, from the Prophet ﷺ, who said “Whoever gave their allegiance under the tree will enter heaven except for the owner of the red camel.”¹⁰⁷ Al-Tirmidhī concluded that this ḥadīth is ‘reliable and authentic.’

Another narration from Jābir ibn ‘Abd Allāh:

* عَنْ جَابِرٍ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: « لَا يَدْخُلُ النَّارَ أَحَدٌ مِمَّنْ بَايَعَ تَحْتَ الشَّجَرَةِ ».

¹⁰⁶ Muslim ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim*, 4:2144 #2780; Aḥmad ibn ‘Alī Abū Ya‘lā al-Mawṣilī, *al-Musnad*, 3:394 #1870.

¹⁰⁷ Muḥammad ibn ‘Īsā al-Tirmidhī, *al-Sunan*, 6:179 #3863; Abū Bakr Aḥmad ibn ‘Umar al-Bazzār, *al-Baḥr al-zahhār (Musnad al-Bazzār)*, 11:12 #4683

From Jābir, from the Prophet ﷺ, who said “No one who gave allegiance under the tree will enter hell.”¹⁰⁸

This ḥadīth from Jābir has been reported in different words in various sources. That is not a problem. Scholars of ḥadīth explain such narrations by the fact that the Prophet ﷺ may have stated a ḥadīth multiple times in various places using different wording, or the companion who narrated the ḥadīth may have narrated it with different words expressing the same meaning.

The Prophet’s sayings on the virtues of the Companions:

A ḥadīth from Jābir ibn ‘Abd Allāh:

جَابِرُ بْنُ عَبْدِ اللَّهِ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «لَا تَمَسُّ النَّارُ مُسْلِمًا رَأَى، أَوْ رَأَى مَنْ رَأَى.»

Jābir ibn ‘Abd Allāh reported, “I heard the Messenger of God ﷺ say, ‘The fire will not touch any Muslim who saw me or who saw someone who saw me’.”¹⁰⁹

A ḥadīth from ‘Uqbah ibn ‘Āmir:

عَنْ عَبْدِ الرَّحْمَنِ بْنِ عُقْبَةَ، عَنْ أَبِيهِ عُقْبَةَ قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «لَا يَدْخُلُ النَّارَ مُسْلِمٌ رَأَى، وَلَا رَأَى مَنْ رَأَى، وَلَا رَأَى مَنْ رَأَى.»

From ‘Abd al-Raḥmān ibn ‘Uqbah, from his father, ‘Uqbah, who said, “I heard the Prophet ﷺ say, ‘No Muslim will enter the fire, who saw me,

¹⁰⁸ Aḥmad ibn Ḥanbal, *al-Musnad*, 23:93 #14778; Sulaymān ibn al-Ash‘ath Abū Dāwūd, *al-Sunan*, 4:213 #4653; Muḥammad ibn ‘Isā al-Tirmidhī, *al-Sunan*, 6:178 #3860; Muḥammad ibn Hibbān al-Bustī, *al-Ṣaḥīḥ*, 11:127 #4802.

¹⁰⁹ Muḥammad ibn ‘Isā al-Tirmidhī, *al-Sunan*, 6:177 #3858; Ibn Abī ‘Āṣim Aḥmad ibn ‘Amr, *al-Sunnah*, 2:630 #1484; Abū Nu‘aym Aḥmad ibn ‘Abd Allāh, *Ma‘rifat al-ṣaḥābah*, 1:15 #38; Muḥammad ibn ‘Abd al-Karīm, *Takhrīj al-aḥādīth fī kitāb al-tārīkh al-kabīr lil-Bukhārī*, 1217 #783.

nor one who saw someone who saw me, nor one who saw someone who saw someone who saw me.”¹¹⁰

A ḥadīth from Sahl ibn Sa’d:

عَنْ سَهْلِ بْنِ سَعْدٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «اللَّهُمَّ اغْفِرْ لِلصَّحَابَةِ وَلِمَنْ رَأَى مَنْ رَأَى، قَالَ: فُلْتُ: فَمَا قَوْلُهُ وَلِمَنْ رَأَى؟ قَالَ: مَنْ رَأَى مَنْ رَأَاهُمْ.»

From Sahl ibn Sa’d, that the Prophet ﷺ said, “God forgive the Companions, and whoever saw one who saw me.” He said, ‘I said, so what about him saying ‘and who saw...?’ He said, ‘Whoever saw one who saw them’.”¹¹¹ The following is a ḥadīth that describes the virtues of the Companions, the Followers and the generation after the Followers, which is narrated from many Companions in multiple ḥadīth books.

A ḥadīth from Abū Sa’īd al-Khudrī:

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَنَّ رَجُلًا قَالَ لَهُ: يَا رَسُولَ اللَّهِ، طُوبَى لِمَنْ رَأَاكَ، وَأَمَنْ بِكَ. قَالَ: « طُوبَى لِمَنْ رَأَانِي وَأَمَنْ بِي. ثُمَّ طُوبَى، ثُمَّ طُوبَى، ثُمَّ طُوبَى لِمَنْ آمَنَ بِي وَلَمْ يَرِنِي ». قَالَ لَهُ رَجُلٌ: وَمَا طُوبَى؟ قَالَ: « شَجَرَةٌ فِي الْجَنَّةِ مَسِيرَةُ مِائَةِ عَامٍ، ثِيَابُ أَهْلِ الْجَنَّةِ تَخْرُجُ مِنْ أَكْمَامِهَا ».

From Abū Sa’īd al-Khudrī, from the Messenger of God ﷺ, that “A man said to him, ‘O, Messenger of God, blessed is he who sees you and believes in you.’ He [the Prophet] said, ‘Blessed is he who sees me and believes in me. Then more and more and more blessings to one who believes in me but did not see me.’ The man said to him, ‘And how is he

¹¹⁰ Ibn Abī ‘Āṣim Aḥmad ibn ‘Amr, *al-Sunnah*, 2:630 #1485; Sulaymān ibn Aḥmad al-Ṭabarānī, *al-Muḥjam al-kabīr*, 6:166#5874, *al-Muḥjam al-awṣaṭ*, 1:308 #1036.

¹¹¹ Sulaymān ibn Aḥmad al-Ṭabarānī, *al-Muḥjam al-kabīr*, 6:166 #5874; Abū Bakr Aḥmad ibn Muḥammad al-Khallāl, *al-Sunnah*, 2:484 #773, Muḥammad ibn Aḥmad Abū Bishr al-Dūlābī, *al-Kunā wa-al-asmā’*, 3:1194 #2098; Abū Nu‘aym Aḥmad ibn ‘Abd Allāh, *Ma’rifat al-ṣaḥābah*, 1:15 #39.

blessed?’ He [the Prophet] said, ‘A tree the length of a hundred years, from whose branches emerge the clothing of the people of heaven.’”¹¹²

Scholars also explain the meaning of ‘blessed’ as: joy, happiness, the light of the eye, envy, goodness, goodness, honor, the continuation of goodness, and entering paradise. Those who saw the Messenger of God ﷺ and believed, they witnessed his life, morals, and many miracles, and they became believers as a result. So he [the Prophet] valued the faith of those who believe without seeing him, and gave them the good news and glorified their faith. According to the evaluation of ḥadīth scholars, this is a weak ḥadīth in all its narrations. However, when all of the narration sequences are evaluated, the ḥadīth rises to the rank of ‘*ḥasanun li-ghayrih*.’

A ḥadīth from ‘Abd Allāh ibn Buraydah:

عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ ، عَنْ أَبِيهِ ، قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :
« مَا مِنْ أَحَدٍ مِنْ أَصْحَابِي يَمُوتُ بِأَرْضٍ إِلَّا بُعِثَ قَائِدًا وَنُورًا لَهُمْ يَوْمَ الْقِيَامَةِ . »

«

From ‘Abd Allāh ibn Buraydah, from his father, who said that the Prophet ﷺ said, “None of my Companions will die in any land without being sent as a leader and a light to the people of that land on the Day of Judgement.”¹¹³

¹¹² Aḥmad ibn Ḥanbal, *al-Musnad*, 18:211 #11673 from Abū Sa‘īd al-Khudrī, 36:453 #22137, 36:547 #22214 from Abū Umāmah; Abū Dāwūd Sulaymān ibn Dāwūd al-Ṭayālīsī, *al-Musnad*, 2:452 #1228 from Abū Umāmah, 3:377 #1956 from ‘Abd Allāh ibn ‘Umar; Muḥammad ibn Ḥibbān al-Bustī, *al-Ṣaḥīḥ*, 16:213 #7230 from Abū Sa‘īd al-Khudrī, 16:213 #7232 from Abū Hurayrah; Muḥammad ibn al-Ḥusayn al-Ājurrī, *al-Sharī‘ah*, 2:1036 #624 from Abū Sa‘īd al-Khudrī; ‘Abd ibn Ḥumayd, *al-Muntakhab*, 247 #768, from ‘Abd Allāh ibn ‘Umar; Ibn Abī ‘Āṣim Aḥmad ibn ‘Amr, *al-Sunnah*, 2:630 #1483 from Abū Umāmah, #1485 from ‘Uqbah ibn ‘Āmir, #1486 from ‘Abd Allāh ibn Buṣr, and #1487, #1488 from ‘Abd Allāh ibn ‘Umar; Sulaymān ibn Aḥmad al-Ṭabarānī, *al-Muḥjam al-kabūr*, 8:259 #8009, #8010 from Abū Umāmah; Aḥmad ibn ‘Alī Abū Ya‘lā al-Mawṣilī, *al-Musnad*, 2:519 #1374 from Abū Sa‘īd al-Khudrī; Muḥammad ibn ‘Abd Allāh al-Ḥākim, *al-Mustadrak*, 4:96 #6994 from ‘Abd Allāh ibn ‘Umar.

¹¹³ Muḥammad ibn ‘Īsā al-Tirmidhī, *al-Sunan*, 6:180 #3865; Abū Nu‘aym Aḥmad ibn ‘Abd Allāh, *Ma‘rifat al-ṣaḥābah*, 1:431 #1254.

The ḥadīth of ‘My Companions are like the stars:’ There is a ḥadīth narrated by many preachers and givers of sermons: The Messenger of God ﷺ said:

« أَصْحَابِي كَالنُّجُومِ ، فَبِأَيِّهِمْ أَتَدْتِيْتُمْ اهْتَدَيْتُمْ. »

“My companions are like the stars, whichever one you follow, you will be guided [in the right direction].”¹¹⁴

Another version inserts the word ‘example,’ as in “The example of my companions is like the stars...” This ḥadīth is narrated by Abū Hurayrah, Jābir ibn ‘Abd Allāh, ‘Umar ibn al-Khaṭṭāb, Anas ibn Mālik, ‘Abd Allāh ibn ‘Abbās, Ḥudhayfah ibn al-Yamān, and Jawāb ibn ‘Abd Allāh. Abū Hurayrah’s narration is reported in the *musnad* of Muḥammad ibn Salamah Quḍā’ī.¹¹⁵ Jābir ibn ‘Abd Allāh’s narration is reported in Abū Ṭāhir Aḥmad ibn Muḥammad al-Silafī’s *al-‘Āshir min al-mashāḥkat al-baghdādīyah*,¹¹⁶ Dāraqutnī’s *al-Muṭalif wa-al-mukhtalif*, in the chapter on “*ghusayn wa-ghudayn*,”¹¹⁷ Ibn ‘Abd al-Barr’s *Ṭamīm bayān al-‘ilm*,¹¹⁸ Ibn Ḥazm’s *al-Iḥkām*, the report of ‘Alī ibn ‘Umar Dariktūnī, from Sallām ibn Sulaymān and Jābir ibn Sumrah?,¹¹⁹ reported in the Ibn Ḥajar’s book, *Muwāfaqat al-khubr al-khabar*.¹²⁰

Evaluation of this ḥadīth: Ibn Qudāmah al-Maqdisī said about this ḥadīth that “Muwaffaq al-Dīn ‘Abd Allāh ibn Aḥmad tells us in his book, *al-Muntakhab min ‘ilal al-khallāl*, that Aḥmad ibn Ḥanbal narrates, that Ismā‘īl ibn Sa‘īd said to Ibn Ḥanbal? “The Prophet ﷺ said, ‘My Companions are like the stars, whichever one you follow, you will be guided.’ I asked for proof from those who put forth this statement.

¹¹⁴ Muḥammad ibn al-Ḥusayn al-Ājurī, *al-Sharī‘ah*, 4:1690 #1166; ‘Ubayd Allāh ibn Muḥammad ibn Baṭṭah, *al-Ibānah al-kubrā*, 2:546 #702; Abū ‘Umar Yūsuf ibn ‘Abd al-Barr al-Namarī, *Ṭamīm bayān al-‘ilm wa-faḍlih*, 2:898 #1684, 2:909 #1704, 2:923 #1756, #1757, 2:925 #1760.

¹¹⁵ Muḥammad ibn Salāmah al-Quḍā’ī, *Musnad al-shihāb*, 2:275 #1346.

¹¹⁶ Abū Ṭāhir Aḥmad ibn Muḥammad al-Silafī’s *al-‘Āshir min al-mashāḥkat al-baghdādīyah*, 33 #18.

¹¹⁷ Abū al-Ḥasan ‘Alī ibn ‘Umar al-Dāraqutnī, *al-Muṭalif wa-al-mukhtalif*, 4 #1778.

¹¹⁸ Abū ‘Umar Yūsuf ibn ‘Abd al-Barr al-Namarī, *Ṭamīm bayān al-‘ilm wa-faḍlih*, 2:898 #1684, 2:909 #1704, 2:923 #1756, #1757, 2:925 #1760.

¹¹⁹ ‘Alī ibn Aḥmad ibn Ḥazm, *al-Iḥkām fī uṣūl al-aḥkām*, 5:64, 5:73, 6:74, 6:82, 6:83.

¹²⁰ Aḥmad ibn ‘Alī ibn Ḥajar al-‘Asqalānī, *Muwāfaqat al-khubr al-khabar*, 1:145.

Aḥmad said, ‘This ḥadīth is not authentic’.¹²¹ Abū ‘Umar Yūsuf ibn ‘Abd al-Barr al-Namarī says, “Dāraquṭnī states the following regarding the narration of Jābir ibn ‘Abd Allāh, ‘with this chain of transmission, the proof is invalid, because Hārith ibn Ghusayn is unknown’.” ‘Abd Allāh ibn ‘Umar says of his narration, “Abū Shihāb al-Ḥannāṭ narrated this ḥadīth from Ḥamzah al-Jazarī, from Nāfi‘, from ‘Abd Allāh ibn ‘Umar. This is not a sound chain of transmission. No narrator whose narration can be accepted has narrated this from Nāfi‘. It is not necessary for those who narrate this from Nāfi‘. It is not valid to report this narration from the Prophet ﷺ. This report was narrated from Zayd ‘Ammī’s son, ‘Abd al-Raḥīm, from his father (Zayd), from Sa‘īd ibn al-Musayyab, from ‘Umar, from the Prophet ﷺ. Sometimes, ‘Abd al-Raḥīm narrated from his father, from ‘Abd Allāh ibn ‘Umar. The weakness of this ḥadīth is due to Zayd’s son, ‘Abd al-Raḥīm. Because the scholars are silent when it comes to him (their silence is because they do not accept his ḥadīth.) It is abhorrent to report that the Prophet ﷺ said this.”¹²² That is because the following ḥadīth was narrated from the Prophet ﷺ with an authentic attribution, “Follow my *sunnah* and that of my rightly guided caliphs after me like biting it with your molars (holding tightly).” Even if ‘Abd al-Raḥīm’s narration is accurate, this statement is against him. And its accuracy is questionable, because the Prophet ﷺ did not allow disagreement among his Companions after him. And the truth is that God knows best.¹²³

‘Alī ibn Aḥmad ibn Ḥazm says, “This narration is false. Abū Sufyān is weak. Hārith Ibn Ghūsayn is Abū Wahb al-Thaqafī. Sallām Ibn Sulaymān was narrating a fabricated ḥadīth. There is no doubt that this is [fabricated].

The Prophet ﷺ said, “My Companions are like stars, whichever you follow, you will be guided.” They showed his narration as proof. Muḥammad’s father (Ibn Ḥazm) said, “This ḥadīth is false and fake. It is a fabrication of the people of corruption for many reasons. First: It is not valid in terms of transmission. If this was saḥīḥ, the fast of a person who

¹²¹ ‘Abd Allāh ibn Aḥmad ibn Qudāmāh al-Maqdisī, *al-Muntakhab min ‘ilal al-khallāl*, 1:143 #69.

¹²² The technical term ‘*munkar*’ refers to a ḥadīth narrated by a weak narrator as opposed to reliable narrators.

¹²³ Abū ‘Umar Yūsuf ibn ‘Abd al-Barr al-Namarī, *Jāmi‘ bayān al-‘ilm wa-faḍlih*, 2:923 #1757, 2:924 #1759, 2:925 #1760.

eats hail (while fasting) in Ramadan (by following Ṭalḥah) should not be broken. According to my belief, there is no Muslim who can say this today. This ḥadīth is attributed to Aḥmad ibn Muḥammad ibn ‘Uqdah al-Ḥarrānī al-Kūfī. Although he was a *ḥāfiẓ* [memorizer], he was accused of lying. The ḥadīth is invalid. There is also Sallām Ibn Sulaymān. Just as it is said that this narrator’s ḥadīth is ‘weak,’ it is also sometimes said ‘abandoned’ [altogether]. Another narrator is Qays ibn al-Rabīʿ. As he got older, his memory deteriorated, and his son attributed ḥadīths that he [the father] did not narrate to him. For these reasons, this narration is extremely weak. ‘Abd al-Wahhāb ibn Mandah reported this ḥadīth with the same wording in his book *al-Fawāʾid*. This narration is also weak. ‘Umar ibn al-Ḥasan is in the chain of transmission. He is weak. Sallām Ibn Sulaymān is also there. His narrations are also weak.”¹²⁴

Ibn Ḥajar’s evaluation of the “My companions are like the stars” ḥadīth: ‘Abd ibn Ḥumayd narrated this ḥadīth in his *Musnad* from Ḥamzah al-Nāṣibī and from Nāfiʿ, and he narrated it from ‘Abd Allāh ibn ‘Umar. Ḥamzah is very weak. Yaḥyá Ibn Maʿīn and others stated that he was weak. This ḥadīth was narrated in Dāraquṭnī’s *Gharāʾib Mālik*, in a transmission from Jamīl ibn Zayd and Mālik, from Jaʿfar ibn Muḥammad, from his father, from his father (Muḥammad al-Bāqir), from Jābir. Jamīl is unknown. There is no basis for this ḥadīth in the ḥadīth sources of Mālik or those before him. Al-Bazzār narrated this ḥadīth from ‘Abd al-Raḥīm ibn Zayd al-‘Ammī, from his father, from his father Saʿīd ibn al-Musayyab, and from ‘Abd Allāh ibn ‘Umar. ‘Abd al-Raḥīm is a known liar. It was also narrated from Anas. His attribution is extremely weak. Al-Quḍāʿī, in his *Musnad al-shihāb*, the ḥadīth of Aʿmash, from Abū Ṣālih, from Abū Hurayrah. In the chain of transmission is Jaʿfar ibn ‘Abd al-Wāḥid al-Hāshimī. In the *Kutāb al-sunnah* of Abū Dharr al-Harawī, a mandal ḥadīth from Jubayr. He also transmitted it from Ḍaḥḥāk ibn Muzāḥim with a broken chain of transmission. This narration is extremely weak. Abū Bakr al-Bazzar said that it is not authentically traced to the Prophet. Ibn Ḥazm states that this ḥadīth is fabricated and false.

The “My Companions are like the stars...” report is not authentic. This ḥadīth is from Abū al-‘Abbās Aḥmad ibn ‘Umar.... He starts this way, and after mentioning the ḥadīth narrated by Dāraquṭnī and Jabir, then Abū Muḥammad (Ibn Ḥazm) said that Abū Sufyān is weak. Ḥārith

¹²⁴ ‘Alī ibn Aḥmad ibn Ḥazm, *al-Iḥkam fī uṣūl al-aḥkām*, 6:82, 83.

ibn Ghuşayn here is Abū Wahb al-Thaqafī. Sallām ibn Sulaymān narrates fabricated ḥadīths. There is no doubt that this ḥadīth is one of them. This narration is false because its chain of transmission is weak.¹²⁵

Naṣīr al-Dīn al-Albānī's evaluation of this ḥadīth: First Albānī quotes this ḥadīth from 'Abd Allāh ibn 'Umar, Jābir ibn 'Abd Allāh, 'Umar ibn al-Khaṭṭāb, and 'Abd Allāh ibn 'Abbās, in turn, then provides his interpretation and evaluation of the respective narrations. A ḥadīth from Jābir ibn 'Abd Allāh: 'Umar ibn al-Khaṭṭāb said, "I heard the Messenger of God ﷺ say, 'I asked my Lord about conflict among my Companions after my death. It was revealed, 'O, Muḥammad, in my sight your Companions are like the stars in the sky. One is brighter than the other. Each has its own light. Whenever there is disagreement, whoever follows one of them, that person is on the right path in my sight.' The Messenger of God ﷺ also said, 'My Companions are like stars, whichever you follow, you will be guided.' Rezīn rivāyet etti. Rezon narrated? The Prophet said, 'My Companions are like stars, whichever you follow, you will be guided.' This is fabricated. First, Albānī mentions what Ibn 'Abd al-Barr states in his *Jāmi' al-ʿilm* (2:9). He then narrates Ibn Hazm's views on this ḥadīth and says, 'The problem with this ḥadīth is Salam ibn Sulaym ibn Sulaymān. His nickname is *'ṭawīl*' (tall). There is consensus on his weakness [as a transmitter]. Ibn Ḥirāsh says that he is a liar. Ibn Ḥibbān said that he narrated fabricated ḥadīths. Although Ibn Ḥibbān mentions Ḥārith ibn Ghuşayn in his book, *al-Thiqāt*, Ibn Ḥazm and Ibn 'Abd al-Barr list him as 'unknown.' Therefore, Aḥmad ibn Ḥanbal said, 'This ḥadīth is not authentic.'

A ḥadīth from 'Abd Allāh ibn 'Abbās: "You must act on what has come to you in the book of God. You cannot make any excuses for abandoning it or not acting upon it. If a judgement of God is not in the holy book, it could be in my earlier practices [traditions], if it is not in my earlier practices [traditions], then act according to what my Companions say, because my Companions are like the stars in the sky, whichever one you act according to, you will be guided. Disagreements among my Companions, that they are fighting amongst each other, is a mercy for you." This ḥadīth is fake. Bayhaqī said that the text of this ḥadīth is very famous. All the chains of transmission are weak. This ḥadīth has not been confirmed as accurate by any chain of transmission. As explained earlier, even its meaning is fabricated fiction.

¹²⁵ Aḥmad ibn 'Alī ibn Ḥajar al-ʿAsqalānī, *Muwāfaqat al-khubr al-khabar*, 1:145.

A ḥadīth from ‘Umar ibn al-Khaṭṭāb: “I asked my Lord about the disagreement of my Companions after me. God revealed to me: ‘O, Muḥammad, in my sight your Companions are like the stars in the sky. Some are brighter than others. Whoever acts in any way regarding the issues in which they differ, he is on the right path in my sight.’” This ḥadīth is a fabrication. Zayd al-‘Ammī’s son, ‘Abd al-Raḥīm, narrated from his father Zayd al-‘Ammī, from Sa‘īd ibn al-Musayyab and he narrated from ‘Umar ibn al-Khaṭṭāb as *marfū‘* [see glossary of ḥadīth terms at the end]. This is a fabricated chain of transmission. Nu‘aym ibn Ḥammād is a weak transmitter. Ibn Ḥajar says about him that he makes a lot of mistakes. ‘Abd al-Raḥīm the son Zayd al-‘Ammī, is a liar. This person is the death of this ḥadīth. This ḥadīth is mentioned by al-Suyūṭī in his *al-Ibānah*, in the narration of al-Sijzī, and in Ibn ‘Asākir’s *al-Jāmi‘ al-ṣaghīr* in the narration of ‘Umar. Al-Munawī, who commented on *al-Jāmi‘ al-ṣaghīr*, said about this ḥadīth that Ibn al-Jawzī says in his book, *al-‘Ilal*, that this ḥadīth is not authentic. Nu‘aym is *makrūh* [disliked and disapproved of as a narrator] and Ibn Ma‘īn said that ‘Abd al-Raḥīm is a liar. Al-Dhahabī says in his book, *al-Mīzān*, that this ḥadīth is false. For this narration, al-Dhahabī says that its chain of transmission is weak.

A ḥadīth from ‘Abd Allāh ibn ‘Umar: The Messenger of God ﷺ said, “There is no doubt that my Companions are like stars. Whichever you follow - take him as a leader - you will be guided.” This ḥadīth is a fabrication. Ibn ‘Abd al-Barr mentioned this ḥadīth in detail, narrated from Ibn Ḥazm, from the chains of Ibn al-Shihāb al-Ḥannāṭ and Ḥamzah al-Jazarī, he from Nāfi‘, and Nāfi‘ from ‘Abd Allāh ibn ‘Umar, as a *marfū‘* chain. Ibn ‘Abd al-Barr says that this chain of transmitters is not sound, and it is not needed with those who narrate from Nāfi‘.¹²⁶ It is understood that some of the narrations of this ḥadīth are fabricated and some of the narrations are weak. The conclusion we have reached from this examination and analysis is that it is not possible for this weak narration to be strengthened or elevated to the level of *‘ḥaṣan li-ghayrihi’* [the ḥadīth is deemed good due to external evidence]. The scholarly community has determined that it is a fabrication. Some of the narrations about the Companions that we have reported are authentic reports, and others among them are acceptable. Reports like this one are weak and unreliable.

¹²⁶ Naṣīr al-Dīn al-Albānī, *Taḥqīq ṣifāt al-fatwā*, 55; *Aṣl ṣifāt ṣalāt al-nabī*, 1:149; *Silsilat al-aḥādīth al-ḍa‘īfah wa-al-mawḍū‘ah*, 1:144 #58, 1:151, 1:155 #59.

It should also be noted about the Companions: in the section on virtues we will note that they were involved in some unpleasant events. While we were describing these, we did not include any criticism about any of the Companions. We only reported the historical events. We recommend our readers to bear in mind as they read that during the time of this blessed generation, there are many beautiful and good things, as well as unpleasant things. This should not be considered strange. They are also human. They are not angels. Only prophets are infallible and commit no sin. Apart from them, sins and mistakes can be made by any human being. It is never right to use their mistakes to criticize them, to accuse them of blasphemy, or to use inappropriate words against them. This author insistently urges the reader. In our recent times, we have observed that the fate of those who deal with the Companions badly, recklessly speak against them, and use inappropriate words, is not very good. We have seen some of them abandon prayer and go so far as to deny the faith. As Muslims, it is in our best interest to pray for forgiveness if there are things we find wrong while reading about the Companions. May God end everything well for all of us.

THE DEFINITION OF “*AHL AL-BAYT*”

The dictionary meaning of the word ‘*ahl*’ is a person’s household, closest relatives, relatives. The word ‘*bayt*’ means the place where one spends the night. A dwelling larger than a tent, made of more permanent materials, was called a ‘*bayt*.’ In modern terms, we would use the term ‘home’ or ‘house.’ The words ‘*ahl*’ and ‘*āl*’ mean the same thing. In the science of syntax and morphology, the letter ‘h’ of the word ‘*ahl*’ is can convert into a second glottal stop, in which case the second *hamzah* glottal stop becomes a long *alif*, and the word as a whole becomes ‘*āl*.’ The origin of the word ‘*āl*’ is ‘*ahl*.’ The term is mentioned in the *ṣalawāt*: “*Allāhumma ṣalli ‘alā Muḥammad wa-‘alā Āl Muḥammad*” (God bless Muḥammad and the *Āl* of Muḥammad), the dictionary meaning being the family, relatives, or household, of Muḥammad. The term ‘*Ahl al-Bayt*’ is used in the Qur’ān. It is composed of both words together, ‘*ahl*’ and ‘*bayt*.’ The word ‘*ahl*’ has different meanings. For example, *ahl al-qurá*, means the inhabitants of the villages, and *ahl al-kitāb* means the people who believe in the Torah and the Gospel. The word ‘*ahli*,’ with a possessive pronoun suffix, making it ‘my *ahl*,’ means the close relatives of a person, or people of the same lineage, or of the same faith. Linguistically, the term ‘*Ahl al-Bayt*’ means ‘household.’ The expression is mentioned in the 33rd verse of the Qur’ānic chapter al-Aḥzāb (Q 33:33).

Let us quote what lexicographers have written on this subject. Ibn Manẓūr says that a person’s *Ahl al-Bayt* are those who live with him. A person’s family are those closest to him. The *Ahl al-Bayt* of the Prophet ﷺ were his wives, daughters, grandchildren, and ‘*Āl*.¹²⁷ In his book, *al-Mufradāt*, al-Rāghib states that a person’s family are those with whom he is bound together in matters such as lineage, religion, art, home, and country. In a practical sense, a person’s family is the people with whom he lives in a house.¹²⁸ Fīrūzābādī states that *Ahl* of a house is the owner of the house, the person who takes care of it, the people of the house, those who live in that house, the *Ahl* of a faith are the people of the same faith, who share that belief, the *Ahl* of a marriage is the person’s domestic wife. As for the family of the Prophet ﷺ, they were his wives, daughters, and son-in-law, ‘*Āl*.¹²⁹

¹²⁷ Muḥammad ibn Muqarram ibn Manẓūr, *Lisān al-‘Arab*, 2:15, 11:29.

¹²⁸ Al-Ḥusayn ibn Muḥammad Rāghib al-Iṣfahānī, *al-Mufradāt fī gharaib al-Qur’ān*, 96.

¹²⁹ Muammad ibn Ya‘qūb Majd al-Dīn al-Fīrūzābādī, *al-Qāmūs al-muḥīṭ*, 93.

In this context, three terms are used in the Qurʾān and ḥadīth:

1. **Ahl al-Bayt**: As explained in detail above, this term refers to a person's household, close relatives, and kin. It also appears in the Qurʾān.
2. **Dhū al-Qurbá**: Refers to those who are relatives. This expression is found in verse 41 of sūrat al-Anfāl (Q, 8:44).
3. **Al-ʿItrah**: Alongside the term Ahl al-Bayt, the word *Itrah* is used in the ḥadīths to convey the same meaning. It refers to descendants. This term also appears in the ḥadīth. In the ḥadīth *Inni tārikun* ("I am leaving"), *Itrati* refers to "my progeny," i.e., "my Ahl al-Bayt."

Ibn Manzūr uses the *Inni tārikun* ḥadīth as evidence to support that *Itrah* refers to the Ahl al-Bayt.¹³⁰

The term *Ahl* appears twice in the Qurʾān.

﴿يَا نُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ﴾

"O, Nūḥ! Indeed, he is not of your family (*āl*)..."¹³¹

﴿وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ﴾

"And enjoin prayer upon your family (*āl*)."¹³²

The address here in the second verse of the Qurʾān is directed to the Messenger of God ﷺ.

The term *Ahl al-Bayt* appears in three verses of the Qurʾān. The first verse is related to Ibrāhīm.

﴿قَالُوا أَتَعْجَبِينَ مِنْ أَمْرِ اللَّهِ رَحْمَةُ اللَّهِ وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ مَجِيدٌ﴾

¹³⁰ Muḥammad ibn Mukarram ibn Manzūr, *Lisān al-ʿArab*, 4:538.

¹³¹ Q, Hūd, 11:46.

¹³² Q, ʾAḥā, 20:132.

The angels said: “Do you marvel at God’s command? O, Ahl al-Bayt (O, members of the household!), God’s mercy and blessings are upon you. Indeed, He is worthy of praise, abundant in goodness.”¹³³

The second verse is related to Mūsá.

﴿وَحَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ مِنْ قَبْلُ فَقَالَتْ هَلْ أَدُلُّكُمْ عَلَىٰ أَهْلِ بَيْتٍ يَكْفُلُونَهُ لَكُمْ وَهُمْ لَهُ نَاصِحُونَ﴾

“We had not permitted his foster mothers to nurse him (until he was returned to his mother). Upon this, his sister said: ‘Shall I show you a family (Ahl al-Bayt/household) that will take care of him on your behalf and treat him well?’”¹³⁴

The third verse is related to the family of the Messenger of God ﷺ.

﴿وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا﴾

“Stay in your homes and do not display yourselves as was done in the days of ignorance. Perform the prayer, give the zakāt, and obey God and His messenger. O, Ahl al-Bayt! God desires to remove impurity (sin) from you and to purify you completely.”¹³⁵

Of these three verses in which the term *Ahl al-Bayt* appears, only the verse from sūrat al-Aḥzāb is relevant to our topic. In the Turkish *Islām Encyclopedia*, *Ahl al-Bayt* is defined as a term used for the family members of the Prophet ﷺ. The term *Ahl al-Bayt*, meaning “household,” includes the householder, his spouse, children, grandchildren, and close relatives. In pre-Islamic Arab society, the term *Ahl al-Bayt* referred to the ruling family of a tribe. However, since the Islamic period, it has specifically come to refer to the family and descendants of the Prophet ﷺ. In Shīʿī sources, the term *ʿitrah* (*āl*) is also used in place of *Ahl al-Bayt*.¹³⁶ The evidence for this work we have written on *Ahl al-Bayt* comes from verses, ḥadīths, and the statements of the Companions and scholars. Therefore,

¹³³ Q. Hūd, 11:73.

¹³⁴ Q. al-Qaṣaṣ, 28:12.

¹³⁵ Q. al-Aḥzāb, 33:33.

¹³⁶ *Dāʾirat al-maʿārif al-islāmīyah*, 10:498–501, Muṣṭafā ʿÖz, 1994.

in order to correctly understand the verses, we will follow this approach: First, we will examine whether a verse related to our topic has been interpreted by another verse. In the second stage, we will refer to ḥadīths and narrations for the interpretation of that verse. This is because ḥadīths and narrations provide explanations and clarifications of the Qurʾān. The Qurʾān itself expresses that the rulings given by the Messenger of God ﷺ were revealed to him by God.

﴿إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ﴾

“We have sent down to you the Book with the truth, so that you may judge between people as God has shown you; and do not side with the treacherous.”¹³⁷

It has also been stated that the ḥadīth is the explanation of God’s Book.

﴿وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ﴾

“We have sent down to you this Qurʾān, so that you may clarify for the people what has been revealed to them, and that they may reflect and understand.”¹³⁸

If we cannot find the interpretation of the relevant verse in the ḥadīths, then we will refer to the explanations and interpretations of the Companions. This is because they were witnesses to the revelation of the Qurʾān. If there is a narration concerning the interpretation of the verse related to our topic, we will examine the chain of narrators. Accepting a narration without researching or scrutinizing the chain of transmission can lead us to an incorrect conclusion. We do not accept interpretations, explanations, or commentaries that are based on personal opinions, ideological views, or unfounded beliefs. The Messenger of God ﷺ has prohibited this.

¹³⁷ Q, al-Nisā’, 4:105.

¹³⁸ Q, al-Naḥl, 16:44.

I

“*AHL AL-BAYT*”

ACCORDING TO THE

AHL AL-SUNNAH

“*AHL AL-BAYT*” ACCORDING TO
THE *AHL AL-SUNNAH*

There are three views regarding who belongs to Ahl al-Bayt. The First View: Since the beginning and end of the qur’ānic verse in question address the wives of the Messenger of God ﷺ, only they are considered Ahl al-Bayt. This view is predominantly held by the Nāṣibīs. The Second View: Ahl al-Bayt consists of the wives of the Messenger of God ﷺ, and his family, his children, his grandsons Ḥasan and Ḥusayn, and his son-in-law ‘Alī. This is the view of the majority of Ahl al-Sunnah. The Third View: The verse in question refers specifically to five individuals: the Prophet ﷺ along with Fāṭimah, ‘Alī, Ḥasan, and Ḥusayn. This is the predominant view of the Shī‘ah.¹³⁹ There is evident excess and negligence in these opinions. We consider the moderate position, which avoids both extremes, to be correct.

Each of these views is supported by its own evidence. According to the majority of Ahl al-Sunnah, Ahl al-Bayt includes the wives of the Messenger of God ﷺ, his daughters, his son-in-law (‘Alī), and his grandsons. The evidence supporting this view is found in verses 28–34 of sūrat al-Aḥzāb, which explicitly state that the wives of the Messenger of God ﷺ, are part of Ahl al-Bayt. His daughters and his son-in-law are included in this definition based on the detailed ḥadīths that will be mentioned later.

According to another group within Ahl al-Sunnah, the Ahl al-Bayt consists of the Prophet’s wives and daughters, as well as al-‘Abbās ibn ‘Abd al-Muṭṭalib, ‘Aqīl, Ja‘far, ‘Alī ibn Abī Ṭālib, and their descendants. These descendants are referred to as *Sharīf* [of noble lineage] and *Sayyid* [descendant of the Prophet].

¹³⁹ Muḥammad ibn ‘Alī al-Shawkānī, *Faṭḥ al-qadīr*, 4:278–279. He states: According to ‘Abd Allāh ibn ‘Abbās, ‘Ikrimah, ‘Aṭā’, al-Kalbī, Muqāṭil, and Sa‘īd ibn Jubayr, the referent of *Ahl al-bayt* in this verse is exclusively the wives of the Prophet, God bless him and grant him peace. However, in a report from Abū Sa‘īd al-Khudrī, Mujāhid ibn Jabr, Qatādah, and al-Kalbī, *Ahl al-Bayt* refers only to ‘Alī, Fāṭimah, al-Ḥasan, and Ḥusayn. Their evidence is the use of the masculine grammatical form.

THE SCOPE OF THE *AHL AL-BAYT*

The verse from *sūrat al-Aḥzāb* (33:33) is one of the most discussed, disputed, and interpreted texts concerning our topic. It has been subjected to various exegeses (*tafsīr*) and interpretations (*taʾwīl*), leading to differing understandings. By analyzing the meaning derived from both the *qurʾānic* verse and the *ḥadīth*, we will determine the intended meaning and clarify who belongs to the *Ahl al-Bayt*. We will also thoroughly examine the famous *ḥadīth* of *al-kisāʾ* — which appears in commentaries explaining the verse — as well as other *ḥadīths* that support this interpretation. The full set of verses is as follows:

﴿يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ إِن كُنْتُمْ تُرِيدُونَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيلًا﴾ (28) وَإِن كُنْتُمْ تُرِيدُونَ اللَّهَ وَرَسُولَهُ وَالذَّارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنْكُنَّ أَجْرًا عَظِيمًا (29) يَا نِسَاءَ النَّبِيِّ مَنْ يَأْتِ مِنْكُنَّ بِفَاحِشَةٍ مُّبَيَّنَةٍ يُضَاعَفْ لَهَا الْعَذَابُ ضِعْفَيْنِ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا (30) وَمَنْ يَقْنُتْ مِنْكُنَّ لِلَّهِ وَرَسُولِهِ وَتَعَمَلْ صَالِحًا نُفَّهَا أَجْرَهَا مَرَّتَيْنِ وَأَعْتَدْنَا لَهَا رِزْقًا كَرِيمًا (31) يَا نِسَاءَ النَّبِيِّ لَسْتُ أَكُنُّ نَكْرًا إِن اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَعْرُوفًا (32) وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا (33) وَادْكُرْنَ مَا يُتْلَى فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا﴾ (34)

“O, Prophet! Say to your wives: ‘If you desire the life of this world and its adornment, then come, I will provide for you and release you in a gracious manner. But if you desire God and His messenger and the Hereafter, then indeed, God has prepared a great reward for those among you who do good.’ O, wives of the Prophet! Whoever among you commits a clear act of immorality, the punishment will be doubled for her, and that is easy for God. But whoever is devoutly obedient to God

and His messenger and does righteous deeds, We shall give her her reward twice over, and We have prepared for her a noble provision. O, wives of the Prophet! You are not like other women, if you fear God. So do not be soft in speech, lest he in whose heart is disease should be moved with desire, but speak in an appropriate manner. And remain in your houses, and do not display yourselves as was the display of the former Age of Ignorance. Establish prayer, give alms, and obey God and His messenger. Indeed, God only intends to remove impurity from you, O, *Ahl al-Bayt*, and to purify you with a thorough purification. And remember what is recited in your houses of the verses of God and wisdom. Indeed, God is Most Subtle, All-Aware’.”¹⁴⁰

In the verse, the addressed *Ahl al-Bayt* refers to the household of the Messenger of God ﷺ. They include his wives, his children, his grandsons Ḥasan and Ḥusayn, and his son-in-law ‘Alī. Although the command in the verse is directed towards the wives of the Messenger of God ﷺ emphasizing their specific circumstances, its ruling extends to all Muslim women.

The Tafsīr of the Noble Verse: In the books of tafsīr, there are various interpretations and explanations regarding this verse. The section that concerns us is the part of verse 33 in which the term *Ahl al-Bayt* appears. According to our understanding, there is no doubt that the term *Ahl al-Bayt* in this verse includes both the wives and children of the Prophet ﷺ. The summary derived from these reports and the views of scholars of tafsīr and ḥadīth is as follows: In this verse, the intended *Ahl al-Bayt* consists of his wives along with ‘Alī, Fāṭimah, and their two sons. The evidence supporting this view is the famous ḥadīth of *al-kisā’* (the narration of the cloak), which has been transmitted in numerous reports by multiple Companions and recorded in many works.

In reality, ignoring this ḥadīth and resorting to alternative interpretations or certain rational explanations is not a valid approach to the exegesis of the Qur’ān. For this reason, we will examine this ḥadīth in detail. As we have stated above, from verse 28 to the beginning of verse 33, the address is directed — using the feminine grammatical form — toward the wives of the Prophet ﷺ. However, in the final phrase of verse 33, the address shifts to *Ahl al-Bayt*, utilizing the masculine grammatical form. Additionally, the ḥadīths that have been transmitted

¹⁴⁰ Q. al-Aḥzāb, 33: 28-34.

concerning this portion of the verse indicate that the address is not restricted solely to his wives. Regarding the understanding of this noble verse, particularly the term *Ahl al-Bayt* and the use of the masculine grammatical form in the address, there exists a divergence of opinions not only among Sunnī scholars but also among Shīʿī scholars.

Narrations Regarding the Tafsīr of the Noble Verse: Al-Suyūṭī, in his *al-Durr al-manthūr*, which is known as a work of narrative exegesis and compiles all the transmitted reports concerning these verses, has cited the narrations related to this noble verse while omitting their chains of transmission but mentioning their sources.¹⁴¹

According to these narrations, three views emerge. The first view: Since the beginning and the end of the verse address the wives of the Messenger of God ﷺ, this noble verse pertains exclusively to them. It has no connection whatsoever with ‘Alī, Fāṭimah, Ḥasan, or Ḥusayn. The second view: Since the address in the part of the verse concerning Ahl al-Bayt is in the masculine grammatical form, and the authentic narrations explicitly designate five individuals, the Ahl al-Bayt consists of the Messenger of God ﷺ, his wives, his daughter Fāṭimah, his grandsons Ḥasan and Ḥusayn, and his son-in-law ‘Alī. The third view: the Ahl al-Bayt consists solely of his daughter Fāṭimah, his grandsons Ḥasan and Ḥusayn, and his son-in-law ‘Alī. We will assess only the first and second views. Since the second view also encompasses the third, there is no need for a separate evaluation of the latter.

Evaluation of These Views: The First View: According to those who hold this view, since both the beginning and the end of the noble verse address the wives of the Messenger of God ﷺ, only they are Ahl al-Bayt. The names of ‘Alī, Fāṭimah, Ḥasan, and Ḥusayn are not explicitly mentioned. As for the reason why the address appears in the masculine grammatical form, it is due to the word *ahl*. Those who advance this view disregard the authentic ḥadīths transmitted on this matter and instead rely on certain weak narrations as evidence. To determine whether this view is accurate, it is necessary to examine the chain of transmission (*isnād*) of these narrations. Narrations stating that the address concerns only the wives of the Messenger of God ﷺ are as follows:

¹⁴¹ ‘Abd al-Raḥmān Jalāl al-Dīn al-Suyūṭī, *al-Durr al-manthūr*, 5:168, 169.

1- Ibn Abī Ḥātim, in his *Tafsīr*, and Ibn ‘Asākir, in his *Tārīkh Dimashq* (The History of Damascus), narrate through the transmission of ‘Ikrimah that ‘Abd Allāh ibn ‘Abbās, said: [...]

﴿إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا﴾

“Indeed, God only desires to remove impurity from you, O *Ahl al-Bayt*, and to purify you thoroughly” (Q 33:33).¹⁴² After narrating this report, ‘Ikrimah would say: “I am willing to engage in *mubāhalah* (mutual invocation of God’s curse) with anyone regarding the fact that this verse was revealed solely concerning the wives of the Prophet ﷺ.”¹⁴³

Ibn Kathīr comments on this report as follows:

﴿إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا﴾

This verse constitutes an explicit proof (*naṣṣ*) that the wives of the Prophet ﷺ are included among the *Ahl al-Bayt*, for they are the cause of the revelation of this verse. ‘Ikrimah states: “I am willing to engage in *mubāhalah* (mutual invocation of God’s curse) with anyone regarding the fact that this verse was revealed concerning the wives of the Prophet ﷺ.” If ‘Ikrimah means that they were the only reason for its revelation, then this is correct. However, if he asserts that they alone are intended by the verse, this remains open to discussion, for there are ḥadīths that indicate a broader meaning.¹⁴⁴

كَانَ عِكْرِمَةُ يُنَادِي فِي السُّوقِ: ﴿إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا﴾ قَالَ: نَزَلَتْ فِي نِسَاءِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَاصَّةً .

‘Ikrimah would proclaim in the marketplace: “Indeed, God only desires to remove defilement from you, O, People of the Household, and to

¹⁴² Q. al-Aḥzāb, 33:33.

¹⁴³ *Mubāhalah*: The reciprocal exchange of invoking curses and imprecations. (*Lisān al-‘Arab*, b-ḥ-l entry); Ibn Abī Ḥātim in his *Tafsīr*: This section of sūrat al-Aḥzāb is missing from the manuscript copy and is not found in the printed version. Therefore, we reference the book of al-Suyūṭī: Jalāl al-Dīn ‘Abd al-Raḥmān al-Suyūṭī, *al-Durr al-manthūr*, 5:168-169; Ibn Asākir ‘Alī ibn al-Ḥasan, *Tārīkh Dimashq*, 13:202.

¹⁴⁴ Ibn Kathīr Abū al-Fidā’ Ismā‘īl ibn ‘Umar, *Tafsīr al-Qur’ān al-‘aẓīm*, 3:483.

purify you completely” (Q 33:33). He said: “This verse was revealed exclusively concerning the wives of the Prophet ﷺ.”

2- The reports of Ibn Jarīr (al-Ṭabarī) and Ibn Mardawayh: ‘Ikrimah would call out in the marketplace, saying: ‘O, People of the Household! God only desires to remove defilement from you and to purify you completely.’ This verse was revealed exclusively concerning the wives of the Prophet ﷺ.”¹⁴⁵ What we have written regarding ‘Ikrimah’s reports applies to this narration as well. That is, accepting ‘Ikrimah’s claim is not tenable. He was from the Khārijīs, and the Khārijīs would excommunicate ‘Alī and the Ahl al-Bayt.

Evaluation of These Two Reports: Accepting these reports according to the standards of ḥadīth science is highly problematic. This is because the first report is *mawqūf* [statements of a Companion] — that is, it is the interpretation of ‘Abd Allāh ibn ‘Abbās — while the second report is *maqṭū‘*, meaning it represents ‘Ikrimah’s exegesis of the verse. Both reports, in terms of meaning, contradict the authentic reports transmitted from the Messenger of God ﷺ concerning this verse. Even if the chains of transmission (*isnād*) of these reports were deemed sound, this would not alter the situation. Moreover, there exist authentic *marfū‘* [statements of the Prophet] reports from the Messenger of God ﷺ that are transmitted through the very same chain from ‘Abd Allāh ibn ‘Abbās and express the exact opposite meaning.

Additionally, as al-Dhahabī states in *Mīzān al-i‘tidāl* (The Scale of Moderation), ‘Ikrimah was deemed a *kadhḥāb* (liar) by esteemed ḥadīth scholars and was known to adhere to Khārijī beliefs. Taking this into account, these reports hold extremely low reliability in terms of authenticity. In accordance with the principles of ḥadīth methodology, it is well established that a narrator who belongs to a heterodox sect (*ahl al-bid‘ah*) cannot have their reports accepted if they serve to validate their own doctrinal position.¹⁴⁶

¹⁴⁵ Muḥammad ibn Jarīr al-Ṭabarī, *Jāmi‘ al-bayān fī tawīl al-Qur‘ān*, 20:267.

¹⁴⁶ Muḥammad ibn Aḥmad Shams al-Dīn al-Dhahabī, *Mīzān al-i‘tidāl*, 3:93-97.

3- Ibn Mardawayh transmits through the chain of Saʿīd ibn Jubayr from ʿAbd Allāh ibn ʿAbbās the following report: “This verse was revealed concerning the wives of the Prophet.”¹⁴⁷

Ibn Mardawayh transmits this ḥadīth in his tafsīr. However, since his tafsīr is lost, it is not possible to evaluate his transmission. Nevertheless, there exists an authentic isnād from ʿAbd Allāh ibn ʿAbbās that expresses the opposite meaning. What has been stated above regarding the *mawqūf* [statements of a Companion] report also applies to this one.

4- Muḥammad ibn Saʿd, in *al-Ṭabaqāt al-kubrā*, transmits through the chain of Muḥammad ibn ʿUmar al-Wāqidi from ʿUrwah ibn al-Zubayr the following report: “This verse was revealed in the house of ʿĀʾishah , and those intended by it are the wives of the Prophet ﷺ.”¹⁴⁸

This narration contradicts the narration of ʿĀʾishah found in *Ṣaḥīḥ Muslim* as well as the authentic narration transmitted from Umm Salamah. Moreover, the transmitter from whom al-Wāqidi received this ḥadīth, Muṣʿab ibn Thābit, is extremely weak. If we also take into account that al-Wāqidi himself has been deemed a *kadhdhāb* (liar), then the acceptance of this narration is entirely impossible.¹⁴⁹

As can be observed, there is no statement from the Prophet ﷺ that restricts the term *Ahl al-Bayt* exclusively to his wives. The narrations on this matter are either attributed to ʿAbd Allāh ibn ʿAbbās or traced back to ʿIkrimah and ʿUrwah. However, these reports are neither authentic nor directly from the Prophet; rather, they are *mawqūf* [statements of a Companion] and *maqtūʿ* [statements of a Follower]. Therefore, accepting this view is not possible.

The Second View:

The *Ahl al-Bayt* consists of the wives of the Messenger of God ﷺ, his daughter Fāṭimah, his grandsons Ḥasan and Ḥusayn, and his son-in-law ʿAlī. As explained above, the section of the verse addressing the

¹⁴⁷ Jalāl al-Dīn ʿAbd al-Raḥmān al-Suyūṭī, *al-Durr al-manthūr*, 6:603.

¹⁴⁸ Muḥammad ibn Saʿd, *al-Ṭabaqāt al-kubrā*, 8:199.

¹⁴⁹ Muṣʿab ibn Thābit, see: *al-Kāmil fī ḍuʿāfāʾ al-Rijāl*, 6:361; Muḥammad ibn ʿAmr al-ʿUqaylī, *al-Duʿāfāʾ al-Kabīr*, 8:281; Yahyá ibn Maʿīn, *al-Tārikh*, 1:208-774; Muḥammad ibn ʿUmar al-Wāqidi, *Mīzān al-iʿīdāl*, 3:662-666.

Prophet's wives employs the feminine grammatical form, whereas the part referring to Ahl al-Bayt uses the masculine form. Consequently, the noble verse encompasses all of them. This view represents the consensus of the majority of Ahl al-Sunnah. Moreover, the initial address begins with "O, wives of the Prophet" (*Yā nisā' al-nabī*). Had his wives alone constituted Ahl al-Bayt, the verse would have directly begun with "O, Ahl al-Bayt."

Below, we will present the evidences that first establish his wives and then his daughter Fāṭimah and her family as being included in the *Āl al-Nabī* (the Household of the Prophet).

Evidence for the Inclusion of the Wives in *Ahl al-Bayt*:

a) The Messenger of God ﷺ stated:

« إِنَّ الصَّدَقَةَ لَا تَحِلُّ لِمُحَمَّدٍ وَلَا لِأَلِ مُحَمَّدٍ »

"Charity is not lawful for Muḥammad or for the family of Muḥammad."¹⁵⁰

The fact that shares from the khums [one type of alms] were allocated to his wives serves as evidence that they are part of the Ahl al-Bayt. A ḥadīth narrated by Ibn Abī Mulaykah with a sound chain of transmission, as recorded by Ibn Abī Shaybah in *al-Muṣannaf* (The Compendium), supports this. Khālīd ibn Saʿīd sent a cow from alms to ʿĀʾishah, but she returned it and said, "Alms are not lawful for the family of Muḥammad." In another narration, she said, "We, the family of Muḥammad, do not consume anything from zakāt [another type of alms]." ¹⁵¹

b) The supplication of the Messenger of God ﷺ conveys the same meaning:

¹⁵⁰ Muhammed ibn Idrīs al-Shāfiʿī, *al-Musnad*, 961; Abū Bakr Aḥmad ibn al-Ḥusayn al-Bayhaqī, *Maʾrifat al-sunan*, 3:70 #946; Muhammed ibn ʿAbd Allāh al-Ḥākim, *al-Mustadrak*, 1:396 #1447; Abū Bishr Muhammed ibn Aḥmad al-Dūlābī, *al-Dhurriyah al-ṭāhirah*, 1:143 #122.

¹⁵¹ Ibn Abī Shaybah ʿAbd Allāh ibn Muḥammad, *al-Muṣannaf*, 3:214 #10811, 14:280 #37682.

« اَللّٰهُمَّ اجْعَلْ رِزْقَ آلِ مُحَمَّدٍ قُوْنًا »

“O, God, make the provision of the family of Muḥammad just sufficient for their needs.”¹⁵²

c) Likewise, the words of the Messenger of God ﷺ when offering a sacrificial animal express the same meaning:

« اَللّٰهُمَّ هَذَا عَنْ مُحَمَّدٍ وَآلِ مُحَمَّدٍ »

“O, God, this is on behalf of Muḥammad and the family of Muḥammad.”¹⁵³

d) The statement of ‘Ā’ishah:

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: « مَا شَبَعَ آلُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ خُبْزٍ بُرٍّ مَا دُومَ ثَلَاثَةَ أَيَّامٍ حَتَّى لَحِقَ بِاللَّهِ. »

‘Ā’ishah said: “The family of Muḥammad ﷺ never ate their fill of wheat bread accompanied by a relish for three consecutive days until he met God.”¹⁵⁴ Here, ‘Ā’ishah is referring to herself and the other wives of the Prophet, for experiencing hunger due to a lack of wheat bread is a detail that only a person can know first hand about themselves.

¹⁵² Muslim ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim*, 3:102 #2474, 8:217 #7630, 763. Additionally, Ahmad ibn Ḥanbal, Ibn Mājah, and al-Bayhaqī have also narrated this hadith.

¹⁵³ Abū Bakr Aḥmad ibn al-Ḥusayn al-Bayhaqī, *al-Sunan al-kubrā*, 9:259 #19482, 9:268 #19522; Muḥammad ibn ‘Abd Allāh al-Ḥākim, *al-Mustadrak*, 2:391 #3478, 3:594 #6521; Sulaymān ibn Aḥmad al-Ṭabarānī, *al-Muḥjam al-kabīr*, 1:397 #915, 916, 917, 3:302 #2990.

¹⁵⁴ Muḥammad ibn Ismā’īl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, 7:97 #5423, 7:102 #5438, 8:174 #6687; Muslim ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim*, 8:218 #7636, 7638.

The evidence for the inclusion of ‘Alī, Fāṭimah, Ḥasan, and Ḥusayn Among the Ahl al-Bayt.

The First Proof: The ḥadīth of the Cloak (*Kisā*):

In the context of our discussion, the ḥadīth of the *kisā*’ holds significant importance. This ḥadīth, which has been transmitted by numerous Companions, has reached the level of *tawātur* [widespread acceptance] in meaning, even if not in wording. The Companions who narrated this ḥadīth include:

1. The Mother of the Believers, ‘Ā’ishah
2. The Mother of the Believers, Umm Salamah (Hind bint Abī Umayyah)
3. ‘Umar ibn Abī Salamah
4. Wāthilah ibn al-Asqā’
5. Sa’d ibn Abī Waqqāṣ
6. ‘Abd Allāh ibn ‘Abbās
7. Abū Sa’īd al-Khudrī

1. The Ḥadīth of the Mother of the Believers, ‘Ā’ishah:

قَالَتْ عَائِشَةُ: خَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَدَاةً وَعَلَيْهِ مِرْطٌ مُرَحَّلٌ مِنْ شَعْرِ أَسْوَدَ فَبَجَاءَ الْحَسَنُ بْنُ عَلِيٍّ فَأَدْخَلَهُ ثُمَّ جَاءَ الْحُسَيْنُ فَدَخَلَ مَعَهُ ثُمَّ جَاءَتْ فَاطِمَةُ فَأَدْخَلَهَا ثُمَّ جَاءَ عَلِيٌّ فَأَدْخَلَهُ ثُمَّ قَالَ: ﴿إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا﴾

‘Ā’ishah said: “One morning, the Messenger of God ﷺ went out wearing a black woolen cloak adorned with a saddle-like pattern. Then Ḥasan, the son of ‘Alī, came, and he placed him under the cloak. Then Ḥusayn came, and he entered with him. Then Fāṭimah came, and he placed her under it. Then ‘Alī came, and he placed him under it as well. Then he recited: ‘Indeed, God only intends to remove all impurity from you, O, People of the Household, and to purify you completely.’” (Q 33:33).¹⁵⁵

¹⁵⁵ Muslim ibn al-Ḥajjāj, *Sahīḥ Muslim*, 7:130 #6414

This ḥadīth has been narrated from ‘Ā’ishah, with the same wording by:

Muḥammad ibn Jarīr al-Ṭabarī in *Tafsīr*,¹⁵⁶
Aḥmad ibn al-Bayhaqī in *al-Sunan al-kubrā*,¹⁵⁷
al-Baghawī in *Sharḥ al-sunnah*,¹⁵⁸
Ishāq ibn Rāhawayh in *al-Musnad*,¹⁵⁹
Ibn Abī Shaybah in *al-Muṣannaḥ*,¹⁶⁰
Muḥammad ibn ‘Abd Allāh al-Ḥākim in *al-Mustadrak*.

After narrating it, al-Ḥākim stated: “This ḥadīth meets the conditions of Bukhārī and Muslim, though they did not include it in their collections.” Al-Dhahabī concurred with this assessment in *Talkhīṣ* (The Abridgment).¹⁶¹

2. The Ḥadīth of the Mother of the Believers, Umm Salamah:

This ḥadīth has been narrated from Umm Salamah by several narrators:

Shaḥr ibn Ḥawshab,
‘Aṭā’ ibn Yasār,
‘Aṭā’ ibn Abī Rabāḥ,
Abū Sa‘īd al-Khudrī,
‘Abd Allāh ibn Wahb ibn Zam‘ah,
Abū Hurayrah,
Ḥakīm ibn Sa‘d.

a) The narration of Shaḥr ibn Ḥawshab from Umm Salamah:

عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أُمِّ سَلَمَةَ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَلَّ عَلَى الْحُسَيْنِ وَالْحُسَيْنِ وَعَلِيٍّ وَفَاطِمَةَ كِسَاءً ثُمَّ قَالَ: «اللَّهُمَّ هَؤُلَاءِ أَهْلُ بَيْتِي وَخَاصَّتِي، أَذْهَبَ عَنْهُمْ الرَّجْسُ، وَطَهَّرَهُمْ تَطْهِيرًا». فَقَالَتْ أُمُّ سَلَمَةَ: وَأَنَا

¹⁵⁶ Muḥammad ibn Jarīr al-Ṭabarī, *Jāmi‘ al-bayān fī ta’wīl al-Qur’ān*, 12:6.

¹⁵⁷ Abū Bakr Aḥmad ibn al-Ḥusayn al-Bayhaqī, *al-Sunan al-kubrā*, 2:149 #2972.

¹⁵⁸ Ḥusayn ibn Mas‘ūd al-Baghawī, *Sharḥ al-sunnah*, 14:116 #3911.

¹⁵⁹ Ishāq ibn Mukhallad ibn Raḥawayh, *al-Musnad*, 3:677 #1271.

¹⁶⁰ Ibn Abī Shaybah ‘Abd Allāh ibn Muḥammad, *al-Muṣannaḥ*, 12:72 #3276.

¹⁶¹ Muḥammad ibn ‘Abd Allāh al-Ḥākim, *al-Mustadrak*, 3:159 #4707.

مَعَهُمْ يَا رَسُولَ اللَّهِ؟ قَالَ «إِنَّكَ إِلَى خَيْرٍ». قَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَهُوَ أَحْسَنُ شَيْءٍ رُوِيَ فِي هَذَا الْبَابِ. وَفِي الْبَابِ عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ، وَأَنْسِ بْنِ مَالِكٍ، وَأَبِي الْحَمْرَاءِ، وَمَعْقِلِ بْنِ يَسَارٍ، وَعَائِشَةَ.

Shahr ibn Hawshab said: Umm Salamah reported that the Prophet ﷺ covered Hasan, Husayn, 'Alī, and Fāṭimah, with a cloak and then said: "O, God, these are my family and those closest to me. Purify them from sin and remove all impurity from them." Umm Salamah asked, "O, Messenger of God ﷺ, am I also with them?" He replied, "You are upon goodness." Al-Tirmidhī said: "This is a sound and good ḥadīth. It is the best narration in this chapter." Additionally, this ḥadīth has been narrated from 'Umar ibn Abī Salamah, Anas ibn Mālik, Abū al-Ḥamrā', Ma'qil ibn Yasār, and 'Ā'ishah.¹⁶²

There are those who have criticized Shahr ibn Hawshab, the narrator of this ḥadīth from Umm Salamah while scholars such as Aḥmad ibn Ḥanbal, Yaḥyá ibn Ma'īn, al-Tirmidhī, and al-'Ijlī have declared him trustworthy (*thiqah*). As we will present below, eight other individuals have also narrated this ḥadīth from Umm Salamah. This ḥadīth has been narrated in more detail by Aḥmad ibn Ḥanbal in his *Musnad*:

شَهْرُ بْنُ حَوْشَبٍ قَالَ: سَمِعْتُ أُمَّ سَلَمَةَ زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ جَاءَ نَعْيُ الْحُسَيْنِ بْنِ عَلِيٍّ لَعَنَتْ أَهْلَ الْعِرَاقِ فَقَالَتْ: قَتَلُوهُ قَتَلَهُمُ اللَّهُ. غَرَوْهُ وَذَلُّوهُ، لَعَنَهُمُ اللَّهُ. فَإِنِّي رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَاءَتْهُ فَاطِمَةُ عَدِيَّةً بِبُرْمَةٍ، قَدْ صَنَعَتْ لَهُ فِيهَا عَصِيدَةً تَحْمِلُهَا فِي طَبَقٍ لَهَا، حَتَّى وَضَعَتْهَا بَيْنَ يَدَيْهِ، فَقَالَ لَهَا: أَيُّ ابْنِ عَمَلِكِ؟ قَالَتْ: هُوَ فِي الْبَيْتِ. قَالَ: فَادْهَبِي فَادْعِيهِ، وَاتَّبِعِي بَابِنِيهِ. قَالَتْ: فَجَاءَتْ تَقُودُ ابْنَيْهَا، كُلُّ وَاحِدٍ مِنْهُمَا بِيَدٍ، وَعَلِيٌّ يَمْشِي فِي أَثَرِهِمَا، حَتَّى دَخَلُوا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَأَجْلَسَهُمَا فِي حِجْرِهِ، وَجَلَسَ عَلَيَّ عَنْ يَمِينِهِ، وَجَلَسَتْ فَاطِمَةُ عَنْ يَسَارِهِ.

¹⁶² Muḥammad ibn 'Īsá al-Tirmidhī, *al-Sunan*, 5:699 #3871.

قَالَتْ أُمُّ سَلَمَةَ: فَاجْتَبَدَ مِنْ تَحْتِي كِسَاءً خَيْرِيًّا كَانَ بِسَاطًا لَنَا عَلَى الْمَنَامَةِ فِي الْمَدِينَةِ، فَلَقَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيْهِمْ جَمِيعًا، فَأَخَذَ بِشِمَالِهِ طَرَفِي الْكِسَاءِ، وَأَلْوَى بِيَدِهِ الْيُمْنَى إِلَى رَبِّهِ عَزَّ وَجَلَّ، قَالَ: اللَّهُمَّ أَهْلِي، أَذْهَبْ عَنْهُمْ الرَّجْسَ وَطَهِّرْهُمْ تَطْهِيرًا. اللَّهُمَّ أَهْلِي أَذْهَبْ عَنْهُمْ الرَّجْسَ وَطَهِّرْهُمْ تَطْهِيرًا. اللَّهُمَّ أَهْلُ بَيْتِي أَذْهَبْ عَنْهُمْ الرَّجْسَ وَطَهِّرْهُمْ تَطْهِيرًا. قُلْتُ: يَا رَسُولَ اللَّهِ، أَلَسْتُ مِنْ أَهْلِكَ؟ قَالَ: بَلَى، فَادْخُلِي فِي الْكِسَاءِ. قَالَتْ: فَدَخَلْتُ فِي الْكِسَاءِ بَعْدَ مَا قَضَى دُعَاؤَهُ لِابْنِ عَمِّهِ عَلِيٍّ وَابْنَتِهِ فَاطِمَةَ رَضِيَ اللَّهُ عَنْهُمْ.

Shaḥr ibn Ḥawshab said: I heard Umm Salamah, the wife of the Prophet ﷺ, say when the news of the martyrdom of Ḥusayn ibn ‘Alī came: “They killed him, may God kill them! They deceived him and humiliated him, may God curse them!” She continued, “I saw Fāṭimah one morning coming with a dish that she had made for the Prophet ﷺ, containing porridge. She placed it before him. The Prophet ﷺ asked: ‘Where is your cousin’s son?’ She replied: ‘He is in the house.’ He said: ‘Go and call him, and bring his two sons with him.’ She came back leading her two sons, each holding one of her hands, and ‘Alī following behind them. They entered upon the Prophet ﷺ, and he seated them in his lap. ‘Alī sat on his right, and Fāṭimah sat on his left. Umm Salamah said: ‘Then the Prophet ﷺ took a khaybar cloak from under me, and he wrapped it around them all. He took hold of both ends of the cloak with his left hand, and with his right hand, he raised it toward God, saying: “O, God, these are my family. Remove the impurity from them and purify them completely.” He repeated this three times. I said: “O, Messenger of God, am I not of your family?” He replied: “Yes, you are, and you too should enter under the cloak.” After he finished praying for his cousin ‘Alī, his daughter Fāṭimah, and his two grandsons, I entered under the cloak with them’.”

This narration is recorded in the *Sunan al-Tirmidhī*, and Tirmidhī has stated that this ḥadīth is *ḥasan* (good) and *ṣaḥīḥ* (authentic). It is

considered the best narration in this chapter.¹⁶³ This ḥadīth has also been narrated by Muḥammad ibn Jarīr al-Ṭabarī,¹⁶⁴ Abū Ya‘lā,¹⁶⁵ al-Ṭabarānī,¹⁶⁶ Abū Aḥmad al-Ḥākim,¹⁶⁷ and Muḥammad ibn Aḥmad Abū Bishr al-Dūlābī.¹⁶⁸

b- The narration of ‘Aṭā’ ibn Yasār from Umm Salamah:

عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا قَالَتْ: فِي بَيْتِي نَزَلَتْ هَذِهِ الْآيَةُ ﴿إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ﴾ قَالَتْ: فَأَرْسَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى عَلِيٍّ وَفَاطِمَةَ وَالْحَسَنَ وَالْحُسَيْنَ رَضِيَ اللَّهُ عَنْهُمْ، أَجْمَعِينَ فَقَالَ: «اللَّهُمَّ هَؤُلَاءِ أَهْلُ بَيْتِي.» قَالَتْ أُمُّ سَلَمَةَ: يَا رَسُولَ اللَّهِ، مَا أَنَا مِنْ أَهْلِ الْبَيْتِ؟ قَالَ: «إِنَّكَ أَهْلِي خَيْرٌ، وَهَؤُلَاءِ أَهْلُ بَيْتِي، اللَّهُمَّ أَهْلِي أَحَقُّ.» قَالَ الْحَاكِمُ: هَذَا حَدِيثٌ صَحِيحٌ عَلَى شَرْطِ الْبُخَارِيِّ وَلَمْ يُخْرَجْهُ.

‘Aṭā’ ibn Yasār narrated from Umm Salamah, who said: The verse “Indeed, God only intends to remove the impurity from you, O, People of the Household, and to purify you with a thorough purification” (Qur’ān 33:33) was revealed in my house. Then, the Messenger of God ﷺ sent for ‘Alī, Fātimah, Ḥasan, and Ḥusayn, and said: “O, God, these are my People of the Household.” Umm Salamah said: “O, Messenger of God, am I not from the People of the Household?” He replied: “You are among my righteous family, but these are my People of the Household. O, God, my family has more right to it.” Al-Ḥākim said: This ḥadīth is authentic according to the conditions of al-Bukhārī, although they did not include it in their collections. Al-Dhahabī, in his *Talkhīṣ*, stated that it also meets the conditions of Muslim.¹⁶⁹

¹⁶³ Aḥmad ibn Ḥanbal, *al-Musnad*, 44:118 # 26508; (44:217 # 26597 in the *risālah* edition).

¹⁶⁴ Muḥammad ibn Jarīr al-Ṭabarī, *Jāmi‘ al-bayān fī ta’wīl al-Qur’ān*, 12:6.

¹⁶⁵ Aḥmad ibn ‘Alī Abū Ya‘lā, *al-Musnad*, 12:451 #7021.

¹⁶⁶ Sulaymān ibn Aḥmad al-Ṭabarānī, *al-Muṣṣaḥ al-kabīr*, 3:89 #2598, 2599, 17:160 #19231, 19232, 19235, *al-Muṣṣaḥ al-Awsat*, 4:134 #3799.

¹⁶⁷ Abū Aḥmad al-Ḥākim, *al-Fawā’id*, 1:79 #27.

¹⁶⁸ Abū Bishr Muḥammad ibn Aḥmad al-Dūlābī, *al-Dhurriyyah al-Ṭāhirah*, 193.

¹⁶⁹ Muḥammad ibn ‘Abd Allāh al-Ḥākim, *al-Mustadrak*, 2:451-3558, 3:158 #4705.

This ḥadīth has also been narrated from ‘Aṭā’ ibn Abī Rabāḥ by al-Baghawī,¹⁷⁰ al-Ṭabarānī,¹⁷¹ al-Bayhaqī,¹⁷² and Abū Nu‘aym al-Isfahānī.¹⁷³

c- The narration of ‘Aṭā’ ibn Abī Rabāḥ from Umm Salamah:

عَنْ عَطَاءِ بْنِ أَبِي رِيَاحٍ قَالَ: حَدَّثَنِي مَنْ سَمِعَ أُمَّ سَلَمَةَ، تَذْكُرُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ فِي بَيْتِهَا. فَأَتَتْهُ فَاطِمَةُ بِبُرْمَةٍ فِيهَا خَزِيرَةٌ. فَدَخَلَتْ بِهَا عَلَيْهِ. فَقَالَ لَهَا: «أُدْعِي زَوْجَكَ وَابْنَيْكَ.» «قَالَتْ: فَجَاءَ عَلِيٌّ، وَالْحُسَيْنُ، وَالْحَسَنُ، فَدَخَلُوا عَلَيْهِ. فَجَلَسُوا يَأْكُلُونَ مِنْ تِلْكَ الْخَزِيرَةِ. وَهُوَ عَلَى مَنَامَةٍ لَهُ عَلَى دُكَّانٍ، تَحْتَهُ كِسَاءٌ خَيْرِيٌّ.» قَالَتْ: وَأَنَا أُصَلِّي فِي الْحُجْرَةِ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ هَذِهِ الْآيَةَ: ﴿إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا﴾ قَالَتْ: فَأَخَذَ فَضْلَ الْكِسَاءِ، فَعَسَّاهُمْ بِهِ، ثُمَّ أَخْرَجَ يَدَهُ، فَأَلْوَى بِهَا إِلَى السَّمَاءِ، ثُمَّ قَالَ: «اللَّهُمَّ هَؤُلَاءِ أَهْلُ بَيْتِي وَخَاصَّتِي، فَأَذْهِبْ عَنْهُمْ الرِّجْسَ، وَطَهِّرْهُمْ تَطْهِيرًا، اللَّهُمَّ هَؤُلَاءِ أَهْلُ بَيْتِي وَخَاصَّتِي، فَأَذْهِبْ عَنْهُمْ الرِّجْسَ، وَطَهِّرْهُمْ تَطْهِيرًا.» قَالَتْ: فَأَدَخَلْتُ رَأْسِي الْبَيْتَ، فَقُلْتُ: وَأَنَا مَعَكُمْ يَا رَسُولَ اللَّهِ. قَالَ: «إِنَّكَ إِلَى خَيْرٍ، إِنَّكَ إِلَى خَيْرٍ.»

‘Aṭā’ ibn Abī Rabāḥ said: A person who directly heard from Umm Salamah told me that she narrated: The Prophet ﷺ was in my house. Fātimah came in with a pot of soup and entered the presence of her father. He said to her, “Invite your husband and two sons to come as well.” ‘Alī, Ḥusayn, and Ḥasan entered his presence, and they began eating from the soup. The Prophet ﷺ was sitting on a couch, and beneath him was a cloak of Khaybar fabric that we had covered ourselves with. I was praying in the inner room. Then God, the Exalted,

¹⁷⁰ Ḥusayn ibn Mas‘ūd al-Baghawī, *Sharḥ al-sunnah*, 14:116 #3912

¹⁷¹ Sulaymān ibn Aḥmad al-Ṭabarānī, *al-Muḥam al-kabīr*, 17:117 #19121

¹⁷² Abū Bakr Aḥmad ibn al-Ḥusayn al-Bayhaqī, *al-Sunan al-kubrā*, 2:150 #2975

¹⁷³ Aḥmad ibn ‘Abd Allāh Abū Nu‘aym, *Akḥbār Isfahān*, 8:70 #1440. (In Turkish, it is referred to as Isfahān. In Arabic, it is called Esfehānī or Asbahān. We wrote ‘Esfehānī’ according to the books.) [TN: I have modified it to conform to the LOC Arabic romanization standard.]

revealed the verse: “Indeed, God only wishes to remove from you the impurity, O, People of the Household, and to purify you with a thorough purification.” (Q 33:33) Upon this, the Prophet ﷺ took the edge of the cloak and covered them all with it. Then he raised his right hand towards the sky and said, “O, God, these are my family and my closest ones. You remove impurity from them and purify them thoroughly.” He repeated this prayer twice. I then put my head under the cloak and said, “O, Messenger of God, am I not with you as well?” He replied, “You are with goodness, you are with goodness.”¹⁷⁴

The narrator between ‘Aṭā’ ibn Abī Rabāḥ and Umm Salamah is an obscure (unnamed) narrator, which is why this narration has been considered weak. However, due to the continuous (unbroken) nature of the other narrations, this weakness is elevated to the level of “*ḥasan li-ghayriḥ*” (good due to supporting evidence). As we will mention later, Ibn Kathīr, in his *Tafsīr*, says about this ḥadīth: “There is an unknown narrator in its chain of transmission.” After quoting this narration from Ibn Kathīr, al-Shawkānī states, “There is an unknown narrator in its chain of transmission.” However, according to the science of ḥadīth, al-Shawkānī has made a mistake here. This is because “unknown” refers to a narrator whose name is known but who lacks information in the works of criticism (*jarḥ and ta’dīl*). In contrast, here, ambiguity (*ibhām*) is the issue at hand.¹⁷⁵

d- The narration of Abū Saʿīd al-Khudrī from Umm Salamah:

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ: ﴿إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا﴾ دَعَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلِيًّا وَفَاطِمَةَ وَحَسَنًا وَحُسَيْنًا، فَجَلَّلَ عَلَيْهِمْ كِسَاءً خَيْرِيًّا، فَقَالَ: «اللَّهُمَّ هَؤُلَاءِ أَهْلُ بَيْتِي، اللَّهُمَّ أَذْهِبْ عَنْهُمْ الرِّجْسَ وَطَهِّرْهُمْ تَطْهِيرًا. قَالَتْ أُمُّ سَلَمَةَ: أَلَسْتُ مِنْهُمْ؟ قَالَ: أَنْتِ إِلَى خَيْرٍ.»

Abū Saʿīd al-Khudrī narrated from Umm Salamah, who said: When the following verse was revealed: “Indeed, God only intends to remove impurity from you, O, People of the House, and to purify you with a

¹⁷⁴ Aḥmad ibn Ḥanbal, *al-Musnad*, 6:292 #26551, 26597, 27041; and his *Faḍāʾil al-ṣaḥābah*, 2:588 #994.

thorough purification” (Q 33:33), The Messenger of God ﷺ called for ‘Alī, Fāṭimah, Ḥasan, and Ḥusayn. He covered them with a Khaybar cloak and said: “O, God, these are my People of the House, O, God, remove impurity from them and purify them thoroughly.” Umm Salamah said: “Am I not one of them?” He ﷺ replied: “You are to goodness.”

Another narration is as follows: From Abū Sa‘īd al-Khudrī, who narrated that the verse “Indeed, God only intends to remove impurity from you, O, People of the House, and to purify you with a thorough purification” (Q 33:33) was revealed in the house of Umm Salamah. Umm Salamah said: “At that moment, I was sitting by the door of the house. I said, ‘O, Messenger of God, am I not one of the People of the House?’ They replied: ‘You are to goodness, for you are one of the wives of the Prophet.’” Umm Salamah then said: “In the house were the Messenger of God ﷺ, ‘Alī, Fāṭimah, Ḥasan, and Ḥusayn.”¹⁷⁵ This ḥadīth has also been narrated by al-Tabarānī¹⁷⁶ and Ibn Asākir.¹⁷⁷

e- ‘Abd Allāh ibn Wahb ibn Zam‘ah’s narration from Umm Salamah:

عَنْ عَبْدِ اللَّهِ بْنِ وَهْبِ بْنِ زَمْعَةَ قَالَ : أَحْبَبْتَنِي أُمُّ سَلَمَةَ ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَمَعَ عَلَيَّا وَالْحُسَيْنَ ، ثُمَّ أَدْخَلَهُمْ تَحْتَ ثَوْبِهِ ، ثُمَّ جَارَ إِلَى اللَّهِ ، ثُمَّ قَالَ : « هَؤُلَاءِ أَهْلُ بَيْتِي فَقَالَتُ أُمُّ سَلَمَةَ : يَا رَسُولَ اللَّهِ أَدْخِلْنِي مَعَهُمْ . قَالَ : إِنَّكَ مِنْ أَهْلِي . »

‘Abd Allāh ibn Wahb ibn Zam‘ah said: Umm Salamah told me that the Messenger of God ﷺ gathered ‘Alī and the two Ḥasans (Ḥasan and Ḥusayn) and then brought them under his cloak. He then cried out to God and said: “These are my Ahl al-Bayt.” Umm Salamah said: “O, Messenger of God, include me with them.” He replied: “You are from my family.”¹⁷⁸

¹⁷⁵ Muḥammad ibn Jarīr al-Ṭabarī, *Jāmi‘ al-bayān fī ta’wīl al-Qur’ān*, 12:7.

¹⁷⁶ Sulaymān ibn Aḥmad al-Ṭabarānī, *al-Muḥam al-kabīr*, 3:87 #2596, 17:85 #19015.

¹⁷⁷ Ibn ‘Asākir ‘Alī ibn al-Ḥasan, *al-Arba‘ūn fī manāqib ummahāt al-mu‘minīn*, 1:105 #36.

¹⁷⁸ Muḥammad ibn Jarīr al-Ṭabarī, *Jāmi‘ al-bayān fī ta’wīl al-Qur’ān*, 19:105; Sulaymān ibn Aḥmad al-Ṭabarānī, *al-Muḥam al-kabīr*, 23:308 #969.

f- The narration of Abū Hurayrah from Umm Salamah:

عَنْ أَبِي هُرَيْرَةَ ، عَنْ أُمِّ سَلَمَةَ ، قَالَتْ : « جَاءَتْ فَاطِمَةُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِزُرْمَةٍ لَهَا قَدْ صَنَعَتْ فِيهَا عَصِيدَةً تَحْمِلُهَا عَلَى طَبَقٍ . فَوَضَعَتْهُ بَيْنَ يَدَيْهِ ، فَقَالَ : وَأَيْنَ ابْنُ عَمِّكَ وَابْنَاكَ ؟ فَقَالَتْ : فِي الْبَيْتِ . فَقَالَ : أَدْعِيهِمْ . فَجَاءَتْ إِلَى عَلِيٍّ ، فَقَالَتْ : أَحِبِّ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْتَ وَابْنَاكَ . قَالَتْ أُمُّ سَلَمَةَ : فَلَمَّا رَأَاهُم مُقْبِلِينَ مَدَّ يَدَهُ إِلَى كِسَاءٍ كَانَ عَلَى الْمَنَامَةِ ، فَمَدَّهُ وَبَسَطَهُ وَأَجْلَسَهُمْ عَلَيْهِ ، ثُمَّ أَخَذَ بِأَطْرَافِ الْكِسَاءِ الْأَرْبَعَةِ بِشِمَالِهِ ، فَضَمَّهُ فَوْقَ رُءُوسِهِمْ وَأَوْمَأَ بِيَدِهِ الْيُمْنَى إِلَى رَبِّهِ ، فَقَالَ : هَؤُلَاءِ أَهْلُ الْبَيْتِ ، فَأَذْهَبَ عَنْهُمْ الرِّجْسَ وَطَهَّرَهُمْ تَطْهِيرًا . »

Abū Hurayrah narrated from Umm Salamah, who said: “Fāṭimah came to the Messenger of God ﷺ with a pot in which she had made a porridge, carrying it on a tray. She placed it before him, and he said: ‘Where is your cousin and your two sons?’ She replied: ‘They are at home.’ He said: ‘Call them.’ So, she went to ‘Alī and said: ‘Answer the call of the Prophet ﷺ, you and your sons.’ Umm Salamah continued: ‘When he saw them coming, he extended his hand to a cloak that was on the bedding, spread it out, and made them sit on it. Then, he took the four corners of the cloak with his left hand, gathered them over their heads, and motioned with his right hand towards his Lord. He said: “These are my Ahl al-Bayt. O, God, remove from them all impurity and purify them thoroughly.” He repeated this three times.”¹⁷⁹

This ḥadīth has also been narrated by Abū Hurayrah through the same chain in *al-Muḥam al-kabīr* by al-Ṭabarānī.¹⁸⁰

g- Narration of Hakīm ibn Sa’d from Umm Salamah:

عَنْ حَكِيمِ بْنِ سَعْدٍ ، قَالَ : ذَكَرْنَا عَلِيَّ بْنَ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ عِنْدَ أُمِّ سَلَمَةَ قَالَتْ : فِيهِ نَزَلَتْ : ﴿ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ﴾ قَالَتْ أُمُّ سَلَمَةَ : « جَاءَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى

¹⁷⁹ Muḥammad ibn Jarīr al-Ṭabarī, *Jāmi‘ al-bayān fī ta’wīl al-Qur’ān*, 12:8.

¹⁸⁰ Sulaymān ibn Aḥmad al-Ṭabarānī, *al-Muḥam al-awsat*, 7:318 #7614.

بَيْتِي ، فَقَالَ : لَا تَأْذِنِي لِأَحَدٍ ، فَجَاءَتْ فَاطِمَةُ ، فَلَمْ أَسْتَطِعْ أَنْ أَحْجِبَهَا عَنْ أَبِيهَا ، ثُمَّ جَاءَ الْحُسَيْنُ ، فَلَمْ أَسْتَطِعْ أَنْ أَمْنَعُهُ أَنْ يَدْخُلَ عَلَى جَدِّهِ وَأُمِّهِ ، وَجَاءَ الْحُسَيْنُ ، فَلَمْ أَسْتَطِعْ أَنْ أَحْجِبَهُ ، فَاجْتَمَعُوا حَوْلَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى بَسَاطٍ ، فَجَلَّلَهُمْ نَبِيُّ اللَّهِ بِكِسَاءٍ كَانَ عَلَيْهِ ، ثُمَّ قَالَ : هَؤُلَاءِ أَهْلُ بَيْتِي ، فَأَذْهَبْ عَنْهُمْ الرِّجْسَ وَطَهِّرْهُمْ تَطْهِيرًا ، فَنَزَلَتْ هَذِهِ الْآيَةُ حِينَ اجْتَمَعُوا عَلَى الْبَسَاطِ . قَالَتْ : فَقُلْتُ : يَا رَسُولَ اللَّهِ ، وَأَنَا ؟ قَالَتْ : فَوَاللَّهِ مَا أَنْعَمَ ، وَقَالَ : إِنَّكَ إِلَى خَيْرٍ . »

Hakīm ibn Sa‘d narrated, saying, “We mentioned ‘Alī in the presence of Umm Salamah. Umm Salamah said: “Indeed, God wishes to remove impurity from you, O, People of the Household, and to purify you with a thorough purification.” (Q 33:33). This verse was revealed about them. The Prophet ﷺ came to my house and said to me, “Do not allow anyone to enter.” After a while, Fāṭimah came, and I could not bring myself to prevent her from entering her father’s presence. A little later, Ḥasan came, and I could not stop him from entering. Then Ḥusayn came, and I could not stop him either. They all gathered around the Prophet ﷺ on a mat. The Prophet, covering them with his cloak, said, “These are my Ahl al-Bayt. Purify them, and remove all impurity from them.” When they gathered around him on the mat, this verse was revealed. I then said, “O, Messenger of God, may I join them?” I swear by God, he did not say yes, but instead said, “You are with goodness.”¹⁸¹

h- ‘Umar ibn Abī Salamah’s ḥadīth:

عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ رَيْبِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: نَزَلَتْ هَذِهِ الْآيَةُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ﴿ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ﴾ فِي بَيْتِ أُمِّ سَلَمَةَ. فَدَعَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاطِمَةَ وَحَسَنًا وَحُسَيْنًا فَجَلَّلَهُمْ بِكِسَاءٍ وَعَلَيَّ خَلْفَ ظَهْرِهِ فَجَلَّلَهُ بِكِسَاءٍ ثُمَّ قَالَ: « اللَّهُمَّ هَؤُلَاءِ أَهْلُ بَيْتِي فَأَذْهَبْ عَنْهُمْ

¹⁸¹ Muḥammad ibn Jarīr al-Ṭabarī, *Jāmi‘ al-bayān fī ta’wīl al-Qur’ān*, 12:8.

الرَّجْسَ وَطَهَّرَهُمْ تَطْهِيرًا». قَالَتْ أُمُّ سَلَمَةَ: وَأَنَا مَعَهُمْ يَا نَبِيَّ اللَّهِ؟ قَالَ «أَنْتِ عَلَى مَكَانِكَ وَأَنْتِ إِلَى خَيْرٍ». قَالَ التِّرْمِذِيُّ: وَفِي الْبَابِ عَنْ أُمِّ سَلَمَةَ، وَمَعْقِلِ بْنِ يَسَارٍ، وَأَبِي الْحَمْرَاءِ، وَأَنْسٍ. قَالَ وَهَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

‘Aṭā’ ibn Abī Rabāḥ narrated from ‘Umar ibn Abī Salamah, the son of Umm Salamah, the wife of the Prophet ﷺ. ‘Umar said: “Indeed, God only intends to remove the impurity from you, O, People of the House, and to purify you with a thorough purification” (Q 33:33). This verse was revealed to the Prophet ﷺ in the house of Umm Salamah. He then called for Fātimah, Ḥasan, and Ḥusayn, brought them, and made them sit before him. ‘Alī sat behind them. The Prophet ﷺ covered them with a cloak, and then he said: “O, God, these are my People of the House; remove impurity from them and purify them thoroughly.” Umm Salamah asked: “O, Prophet of God, am I not also with them?” He replied: “You are in your place, and you are upon goodness.”¹⁸²

This ḥadīth has also been narrated with this wording in the exegesis of Muḥammad ibn Jarīr al-Ṭabarī,¹⁸³ in the exegesis of al-Baghawī,¹⁸⁴ in *al-Muḥam al-kabīr* by al-Ṭabarānī,¹⁸⁵ and in the book *Sharḥ mushkil al-āthār* by al-Ṭaḥāwī.¹⁸⁶

i- The ḥadīth of Wāthilah ibn al-Asqa’:

عَنْ شَدَادِ أَبِي عَمَّارٍ قَالَ: دَخَلْتُ عَلَى وَائِلَةَ بْنِ الْأَسَّعِ، وَعِنْدَهُ قَوْمٌ. فَذَكَرُوا عَلِيًّا. فَلَمَّا قَامُوا قَالَ لِي: أَلَا أُخْبِرُكَ بِمَا رَأَيْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ قُلْتُ: بَلَى. قَالَ: «أَتَيْتُ فَاطِمَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا أَسْأَلُهَا عَنْ عَلِيٍّ. قَالَتْ: تَوَجَّهَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَجَلَسْتُ أَنْتَظِرُهُ حَتَّى جَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَعَهُ عَلِيٌّ وَحَسَنٌ وَحُسَيْنٌ رَضِيَ

¹⁸² Muḥammad ibn ‘Isā al-Tirmidhī, *al-Sunan*, 5:663 #3787 (13:408 #4156).

¹⁸³ Muḥammad ibn Jarīr al-Ṭabarī, *Jāmi‘ al-bayān fī ta’wīl al-Qur’ān*, 12:8.

¹⁸⁴ Abū al-Qāsim ‘Abd Allāh ibn Muḥammad al-Baghawī, *Muḥam al-ṣaḥābah*, 4:136 #1773.

¹⁸⁵ Sulaymān ibn Aḥmad al-Ṭabarānī, *al-Muḥam al-kabūr*, 7:404 #8216.

¹⁸⁶ Aḥmad ibn Muḥammad al-Ṭaḥāwī, *Sharḥ mushkil al-āthār*, 2:243 #771.

اللَّهُ تَعَالَى عَنْهُمْ. أَخَذَ كُلُّ وَاحِدٍ مِنْهُمَا بِيَدِهِ ، حَتَّى دَخَلَ فَأَذْنَى عَلِيًّا وَقَاطِمَةَ
فَاجْلَسَهُمَا بَيْنَ يَدَيْهِ. وَأَجْلَسَ حَسَنًا ، وَحُسَيْنًا كُلَّ وَاحِدٍ مِنْهُمَا عَلَى فَخِذِهِ،
ثُمَّ لَفَّ عَلَيْهِمْ ثَوْبَهُ. - أَوْ قَالَ: كِسَاءً - ثُمَّ تَلَا هَذِهِ الْآيَةَ: ﴿ إِنَّمَا يُرِيدُ اللَّهُ
لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ﴾ وَقَالَ: اللَّهُمَّ هَؤُلَاءِ أَهْلُ
بَيْتِي ، وَأَهْلُ بَيْتِي أَحَقُّ. »

Shaddād Abū ‘Ammār said: I went to Wāthilah ibn al-Asqa‘. He had some men with him, and they were discussing ‘Alī . When they left, Wāthilah said to me: “Shall I tell you something I witnessed from the Messenger of God ﷺ?” I said, “Yes, please.” He said: “I went to Fāṭimah and asked about ‘Alī. She said, He went to the Messenger of God ﷺ. I sat and waited for him to come. The Messenger of God ﷺ came, accompanied by ‘Alī, Ḥasan, and Ḥusayn. Each one was holding his hand. He entered and made ‘Alī and Fāṭimah sit before him, while he made Ḥasan and Ḥusayn sit on his knees. He covered them with his cloak. He then recited the verse: “God wishes to remove impurity from you, O, People of the Household, and to purify you with a thorough purification” (Q 33:33). After reading this verse, he said: “O, God, these are my household, and my household are more deserving of this.”¹⁸⁷

The narration from *Faḍā’il al-ṣaḥābah* by Aḥmad ibn Ḥanbal is as follows: Shaddād Abū ‘Ammār said: I went to Wāthilah. He had some men with him, and they were talking about ‘Alī and cursing him. I also cursed him along with them. When they left, Wāthilah said to me: “Why did you curse that person along with them?” I replied, “When they cursed him, I cursed him along with them.” Wāthilah then said: “Shall I tell you something I witnessed from the Messenger of God ﷺ?” I said, “Yes, please.” He said: I went to Fāṭimah and asked about ‘Alī. She said, “He went to the Messenger of God ﷺ.” I sat and waited for him to come. A little while later, the Messenger of God ﷺ came with ‘Alī. Ḥasan and Ḥusayn were each holding one of his hands. He made ‘Alī and Fāṭimah sit before him, drawing them near, and made Ḥasan and Ḥusayn sit on his knees. Then he covered them with his garment or cloak. Afterwards, he recited the verse: “God wishes to remove impurity from you, O, People of the Household, and to purify you with a

¹⁸⁷ Ahmad ibn Ḥanbal, *al-Musnad*, 4:107 #17029.

thorough purification” (Q 33:33). He then said: “O, God, these are my household, and my Household are more deserving of this.”¹⁸⁸

This ḥadīth is narrated by Muḥammad ibn Jarīr al-Ṭabarī in his *Ḍaḥīq al-bayān* exegesis. At the end, Wāthilah said: “O, Messenger of God, am I also included?” They replied, “Yes, you are (one of my household).” Wāthilah said: “I swear by God, this is the most trusted deed I have.”

The end of the next ḥadīth after this one is as follows. Wāthilah said: From a corner of the house, I said: “O, Messenger of God, am I also from your household?” He replied: “You are also from my household.” Wāthilah said: “I place the most hope in this.”¹⁸⁹ This ḥadīth has also been narrated in Abū Ya‘alā’s *al-Musnad*,¹⁹⁰ al-Ḥākim’s *al-Mustadrak*,¹⁹¹ Tabarānī’s *al-Muḥam al-kabīr*,¹⁹² Bayhaqī’s *al-Sunan al-kubrā*,¹⁹³ Ibn Abī Shaybah’s *al-Muḥannaḥ*,¹⁹⁴ and ‘Alī ibn Muḥammad ibn al-Maghāzīlī’s *Manāqib ‘Alī*.¹⁹⁵

j- Sa‘d ibn Abī Waqqāṣ’s ḥadīth:

عَامِرُ بْنُ سَعْدٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «حِينَ نَزَلَ عَلَيْهِ الْوَحْيُ، فَأَحَذَ عَلِيًّا وَابْنَيْهِ وَفَاطِمَةَ، وَأَدْخَلَهُمْ تَحْتَ ثَوْبِهِ ثُمَّ قَالَ: وَرَبِّ هَؤُلَاءِ أَهْلِي وَأَهْلُ بَيْتِي.»

‘Amir ibn Sa‘d said: Sa‘d said: The Messenger of God ﷺ said: “When revelation descended upon him, he took ‘Alī, his two sons, and Fāṭimah, and placed them under his cloak, then said: ‘By the Lord of these, they are my family and the people of my household’.”¹⁹⁶

¹⁸⁸ Aḥmad ibn Ḥanbal, *Faḍā’il al-ṣaḥābah*, 2:577 #978.

¹⁸⁹ Muḥammad ibn Jarīr al-Ṭabarī, *Ḍaḥīq al-bayān fī ta’wīl al-Qur’ān*, 12:6-7.

¹⁹⁰ Aḥmad ibn ‘Alī Abū Ya‘alā, *al-Musnad*, 13:392 #7486.

¹⁹¹ Muḥammad ibn ‘Abd Allāh al-Ḥākim, *al-Mustadrak ‘alā al-ṣaḥīḥayn*, 2:451 #3559, 3:159 #4706.

¹⁹² Sulaymān ibn Aḥmad al-Ṭabarānī, *al-Muḥam al-kabīr*, 3:92 #2603, 15:441 #17625, 17626.

¹⁹³ Abū Bakr Aḥmad ibn Ḥusayn al-Bayhaqī, *al-Sunan al-kubrā*, 2:152 #2690.

¹⁹⁴ Ibn Abī Shaybah ‘Abd Allāh ibn Muḥammad *al-Muḥannaḥ*, 12:72 #32766.

¹⁹⁵ ‘Alī ibn Muḥammad ibn al-Maghāzīlī, *Manāqib ‘Alī*, 1:170 #978, 1:369 #350.

¹⁹⁶ Muḥammad ibn Jarīr al-Ṭabarī, *Ḍaḥīq al-bayān fī ta’wīl al-Qur’ān*, 12:8.

Evaluation of the *kisā'* Ḥadīth:

- Undoubtedly, the *kisā'* ḥadīth is a sound (ṣaḥīḥ) ḥadīth.
- The ḥadīth of the Mother of the Believers, ʿĀʾishah, is narrated in *Ṣaḥīḥ Muslim*.
- Similarly, the ḥadīth narrated by Umm Salamah has been declared *ṣaḥīḥ* by both al-Tirmidhī and al-Ḥākim.
- If a ḥadīth on a specific subject is ṣaḥīḥ, then the narrations that are *ḥasan* (good) regarding the same subject become “*ṣaḥīḥ* due to others” (*ṣaḥīḥ li-ghayrih*). As long as they are not too weak, even weak narrations can be raised to the level of *ḥasan*. For this reason, since the first narrations we conveyed are *ṣaḥīḥ*, we did not find it necessary to evaluate the lower-level narrations separately. We have already disregarded fabricated narrations.
- Some of the narrations are concise, while others are narrated in detail. This situation is generally accepted by ḥadīth scholars.
- Even though there is a difference in wording between the narrations, the words of the five individuals known as *Ahl al-Kisā'* — “O, God, these are my People of the House” — are found in all of them. There is no contradiction on this matter.
- One of the known habits of the Messenger of God ﷺ is that, due to its importance, he would sometimes repeat a statement or matter several times in different places. According to the statement of the Mother of the Believers, ʿĀʾishah, this incident took place outside the house.
- According to the narrations of the Mother of the Believers, Umm Salamah, and her son, ʿUmar ibn Abī Salamah, this incident occurred in Umm Salamah’s house.
- According to the narration of Wāthilah ibn al-Asqaʿ, this incident occurred in Fāṭimah’s house. From the narrations, it is clear that this event was repeated several times.
- The narration of Abū Saʿīd al-Khudrī in *Tafsīr al-Ṭabarī* is narrated in the *marfūʿ* [skipping links in the chain] form. However, in *al-Muṣjam* of al-Ṭabarānī, it is found as *mawqūf* [statements of a Companion]. Nevertheless, since it is related to the Messenger of God ﷺ, it is considered *marfūʿ*. In terms of the chain of narration (*isnād*), all of Abū Saʿīd’s narrations are weak. However, the weakness does not prevent them from rising to the

level of *ḥasan*. When these weak narrations are considered alongside the *ṣaḥīḥ* and *ḥasan* ḥadīths, they ascend to the status of *ḥasan li-ghayrih* (good due to supporting evidence).

- Abū Saʿīd al-Khudrī's narration, in which he concludes that the aforementioned verse was revealed about the five people, is significant.
- The ḥadīth of the morning prayer that we will narrate below not only confirms the *kisā'* ḥadīth but is clear evidence that it was repeated.
- The reason we narrate many of the narrations is to demonstrate that this event is indeed true.

The Second Proof: The Morning Prayer Ḥadīth:

In addition to the *kisā'* ḥadīth, there is also a ḥadīth about how, when going to the morning prayer, the Messenger of God ﷺ recited this verse to awaken them for prayer.

1- The ḥadīth of Anas ibn Mālik: The narration of al-Tirmidhī:

عَنْ أَنَسِ بْنِ مَالِكٍ. أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَمُرُّ بِبَابِ فَاطِمَةَ سِتَّةَ أَشْهُرٍ إِذَا خَرَجَ إِلَى صَلَاةِ الْفَجْرِ يَقُولُ: « الصَّلَاةُ يَا أَهْلَ الْبَيْتِ ﴿ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ﴾ ».

On the authority of Anas ibn Mālik, that the Messenger of God ﷺ would pass by the door of Fāṭimah for six months when he went out to the dawn prayer, saying: “Prayer, O, People of the House! Indeed, God desires to remove impurity from you and purify you completely” (Q 33:33).¹⁹⁷

This ḥadīth, with the same wording, has been narrated by Muḥammad ibn Jarīr al-Ṭabarī in his *Jāmi' al-bayān* ¹⁹⁸ tafsīr, Aḥmad ibn Ḥanbal in his *Musnad*, ¹⁹⁹ ‘Abd ibn Ḥumayd in his *Musnad*, ²⁰⁰ al-Ṭahāwī

¹⁹⁷ Muḥammad ibn ‘Isā al-Tirmidhī, *as-Sunan*, 12:11#3511;

¹⁹⁸ Muḥammad ibn Jarīr al-Ṭabarī, *Jāmi' al-bayān fī ta'wīl al-Qur'ān*, 12:6.

¹⁹⁹ Aḥmad ibn Ḥanbal, *al-Musnad*, 3:259 #13754, 13764, 14086, *Faḍā'il al-ṣaḥābah*, 2:761 #1340.

²⁰⁰ ‘Abd ibn Ḥumayd, *al-Muntakhab*, 1:367 #1223.

in his book *Sharḥ mushkil al-āthār*,²⁰¹ al-Ṭabarānī in his *al-Muṣṣam al-kabīr*,²⁰² Abū Dāwūd al-Ṭayālīsī in his *Musnad*,²⁰³ Abū Yaʿlā in his *Musnad*,²⁰⁴ al-Bazzār in his *Musnad*,²⁰⁵ Aḥmad ibn ʿUmar al-Shaybānī in his *al-Aḥād wa-al-mathānī*,²⁰⁶ and al-Ḥākim in his *al-Mustadrak*.²⁰⁷ Al-Ḥākim states: “This ḥadīth meets the criteria of Muslim, but he did not narrate it in his book.” This ḥadīth [version] has also been narrated by the freed slave of the Messenger of God, Abū al-Ḥamrāʾ. However, since all of its chains of narration are weak, we will only mention the sources that narrated it.²⁰⁸

The following narrators reported the ḥadīth of Abū al-Ḥamrāʾ in their books: ʿAbd ibn Ḥumayd in *al-Muntakhab*,²⁰⁹ Muḥammad ibn Jarīr al-Ṭabarī in *Ḍaʿīm al-bayān*,²¹⁰ Ibn Abī Shaybah in *al-Musnad* and *al-Muṣannaf*,²¹¹ and al-Ṭabarānī in *al-Muṣṣam al-kabīr*.²¹² After narrating it in his book *Sharḥ mushkil al-āthār*, al-Ṭaḥāwī said: “This ḥadīth contains evidence regarding who the People of the House are.”²¹³

The Third proof: The verse of Mubāhalah.

One of the strong evidences that the Ahl al-Bayt consists of ʿAlī, Fāṭimah, Ḥasan, and Ḥusayn is the verse of mubāhalah. Mubāhalah refers to the mutual cursing by invoking the word “curse” [two parties in disagreement, both sides agreeing to let God decide between them by both asking God to curse whichever of the two groups is in the wrong].

²⁰¹ Aḥmad ibn Muḥammad al-Ṭaḥāwī, *Sharḥ mushkil al-āthār*, 2:248 #774.

²⁰² Sulaymān ibn Aḥmad al-Ṭabarānī, *al-Muṣṣam al-kabīr*, 16:255 #18435.

²⁰³ Abū Dāwūd Sulaymān ibn Dāwūd al-Tayālīsī, *al-Musnad*, 3:422 #2171.

²⁰⁴ Aḥmad ibn ʿAlī Abū Yaʿlā, *al-Musnad*, 4:107 #3978.

²⁰⁵ Abū Bakr Aḥmad ibn ʿUmar al-Bazzār, *al-Baḥr al-zahhār (Musnad al-Bazzār)*, 14:21-7419.

²⁰⁶ Aḥmad ibn ʿUmar al-Shaybānī, *al-Āḥād wa-al-mathānī*, 5:397 #2953.

²⁰⁷ Muḥammad ibn ʿAbd Allāh al-Ḥākim, *al-Mustadrak*, 3:172 #4748.

²⁰⁸ Abū al-Ḥamrah was a freed slave of the Messenger of God. His name is Hilāl ibn al-Ḥārith or Hilāl ibn Zafar. See: Ibn Ḥajar al-Asqalānī, *al-Isābah fī tamyīz al-ṣaḥābah*, 7:94.

²⁰⁹ ʿAbd ibn Ḥumayd, *al-Muntakhab*, 1:173 #475.

²¹⁰ Muḥammad ibn Jarīr al-Ṭabarī, *Ḍaʿīm al-bayān fī taʾwīl al-Qurʾān*, 12:6.

²¹¹ ʿAbd Allāh ibn Muḥammad ibn Abī Shaybah, *al-Musnad*, 1:460 #721, *al-Muṣannaf* 1:460 #723.

²¹² Sulaymān ibn Aḥmad al-Ṭabarānī, *al-Muṣṣam al-kabīr*, 3:94 #2606, 16:71 #17973.

²¹³ Aḥmad ibn Muḥammad al-Ṭaḥāwī, *Sharḥ mushkil al-āthār*, 2:248 #775.

After the revelation of the verse of mubāhalah, when the Messenger of God ﷺ went out for the mubāhalah (mutual cursing) with the delegation of Najrān, taking with him ‘Alī, Fāṭimah, Ḥasan, and Ḥusayn was one of the strong evidences confirming that they were part of Ahl al-Bayt. This event took place in Madīnah. During the discussions with the Christian delegation of Najrān, due to their obstinate behavior and insistence [that the Prophet ﷺ was not a true prophet], the following verse was revealed:

﴿فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا
وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَةُ اللَّهِ عَلَى
الْكَاذِبِينَ﴾

“Then whoever argues with you about it after knowledge has come to you, say, ‘Come, let us call our sons and your sons, our women and your women, ourselves and yourselves; then let us pray earnestly, and invoke the curse of God upon the liars.’”²¹⁴

This verse is called the “mubāhalah verse,” which means mutual cursing in order to reveal the truth in a matter. According to the scholars of tafsīr, a delegation from the Christians of Najrān came to the presence of the Messenger of God ﷺ and argued that, since the Qur’ān acknowledges that Jesus ﷺ was born without a father, he must necessarily be divine. The Prophet ﷺ called them to invoke a curse upon the liar, asking them to engage in mutual cursing. However, [when they say that the Prophet ﷺ came, unafraid, and brought with him his closest and dearest family members] the Najrān delegation refused to do so, and instead, they accepted the protection of the Muslims, signed a treaty, and departed.²¹⁵

²¹⁴ Q. *Āl-‘Imrān*, 3:61.

²¹⁵ Sources narrating the Mubāhalah: There are few sources that narrate the entire incident in detail. However, each ḥadīth scholar has narrated a part of the event according to their subject matter. For example, Imām Bukhārī narrates the ḥadīth in which it is mentioned that, as part of the agreement after the delegation from Najrān gave up on Mubāhalah (curse), the trustworthy of the Ummah, Abu ‘Ubaydah, was sent to the people of Najrān. Imām Bukhārī, *Ṣaḥīḥ al-Bukhārī* (*Faṭḥ al-Bārī* edition): 5:32 #3745, 5:217 #4380, 9:109 #7254; Muslim, *Ṣaḥīḥ Muslim*, 7:129 #6407; Abū Dāwūd, *al-Sunan*, 3:132 #3043; Aḥmad ibn Ḥanbal, *al-Musnad*, 3930; al-Nasā’ī, *al-Sunan al-kubrā*, 7:329 #8140; al-Ḥākim, *al-Mustadrak*, 2:593 #4157, 5162; al-Bayhaqī,

Ibn Jarīr al-Ṭabarī, in his exegesis of this verse, explains the meaning of the word from a linguistic perspective, stating: It is said as follows: “What is happening to him? May God curse him,” meaning, may He send a curse upon him. When it is said, “May God’s curse be upon him,” it refers to “curse.”²¹⁶ Ibn Jarīr al-Ṭabarī also narrates in his exegesis: Zayd ibn ‘Alī said regarding the verse, “Say, come, let us call our sons and your sons, our women and your women, and ourselves and yourselves,” that these refer to the Prophet ﷺ, ‘Alī, Fāṭimah, Ḥasan, and Ḥusayn. The Prophet ﷺ said, “Had they come out to be cursed, they would have been burned.” With this invitation, they agreed to peace. The terms of the treaty were as follows: They would pay eighty thousand dirhams annually as *jizyah* [a tax paid to whoever is responsible for providing security and ensuring safety, in both peace and war]. If they could not pay in dirhams [silver coins], they would provide goods instead. Each garment would be valued at forty dirhams. They would give thirty-three suits of armor, thirty-three camels, and thirty-four warhorses every year. Until they paid this, the Prophet ﷺ would act as a guarantor for them.²¹⁷

The relevant part of the narration from *Ṣaḥīḥ Muslim*, narrated by Sa’d ibn Abī Waqqāṣ, which deals with the mubāhalah, is as follows:

عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ: «وَلَمَّا نَزَلَتْ هَذِهِ الْآيَةُ: ﴿فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ﴾ دَعَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلِيًّا وَفَاطِمَةَ وَحَسَنًا وَحُسَيْنًا فَقَالَ: «اللَّهُمَّ هَؤُلَاءِ أَهْلِي.»

Narrated by ‘Āmir ibn Sa’d ibn Abī Waqqāṣ, from his father: “When this verse was revealed: ‘Say: Come, let us call our sons and your sons’²¹⁸ the Messenger of God ﷺ called ‘Alī, Fāṭimah, Ḥasan, and Ḥusayn and said: ‘O, God, these are my family’.”²¹⁹

al-Sunan al-kubrā, 9:195 #19150, 9:202 #19184. The complete narration in detail is reported by al-Bayhaqī in *Dalā’il al-nubūwah*, 5:382 #385, *Ma’arif al-sunan wa-al-āthār*, 13:374 #5734.

²¹⁶ Muḥammad ibn Jarīr al-Ṭabarī, *Jāmi’ al-bayān fī ta’wīl al-Qur’ān* 6:474.

²¹⁷ Muḥammad ibn Jarīr al-Ṭabarī, *Jāmi’ al-bayān fī ta’wīl al-Qur’ān* 6:480 #7182.

²¹⁸ Q. *Āl-Imrān*, 3:61.

²¹⁹ Muslim ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim* 4:1871 # 2404.

Tirmidhī has included two narrations in his *Sunan*. One is identical to the narration found in *Ṣaḥīḥ* of Muslim and al-Ḥākim. The second is more concise and is as follows: Sa’d ibn Abī Waqqāṣ said: When God, the Exalted, revealed the verse: “Say: Let us call our sons and your sons” (Q 3:61), the Messenger of God ﷺ called ‘Alī, Fāṭimah, Ḥasan, and Ḥusayn and said: “O, God, these are my family.”²²⁰ Furthermore, the incident of the mubāhalah was narrated in *al-Sunan al-kubrā*²²¹ by al-Nasā’ī, in *al-Mustadrak*²²² by al-Ḥākim, and in the book *Talkhīṣ al-mutashābih*²²³ by al-Khaṭīb al-Baghdādī.

Fourth proof: The ḥadīth stating that zakāt is prohibited for the Ahl al-Bayt.

The narration of al-Bukhārī:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: « كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُؤْتَى بِالتَّمْرِ عِنْدَ صِرَامِ النَّخْلِ. فَيَجِيءُ هَذَا بِتَمْرِهِ، وَهَذَا مِنْ تَمْرِهِ، حَتَّى يَصِيرَ عِنْدَهُ كَوْمًا مِنْ تَمْرٍ. فَجَعَلَ الْحَسَنُ وَالْحُسَيْنُ، رَضِيَ اللَّهُ عَنْهُمَا يَلْعَبَانِ بِذَلِكَ التَّمْرِ، فَأَخَذَ أَحَدُهُمَا تَمْرَةً فَجَعَلَهَا فِي فِيهِ. فَنَظَرَ إِلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْرَجَهَا مِنْ فِيهِ، فَقَالَ: أَمَا عَلِمْتُ أَنَّ آلَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَأْكُلُونَ الصَّدَقَةَ. »

Narrated Abū Hurayrah: “The Messenger of God ﷺ was brought dates at the time of harvesting the palm trees. This one would bring his dates, and that one would bring his dates, until there was a pile of dates before him. Then, Ḥasan and Ḥusayn, began playing with the dates. One of them took a date and put it in his mouth. The Messenger of God ﷺ looked at him, took it out of his mouth, and said: ‘Did you not know that the family of Muḥammad do not consume charity?’”²²⁴

²²⁰ Muḥammad ibn ‘Isā al-Tirmidhī, *al-Sunan: Kūtāb al-tafsīr (Āl-Imrān:61)*, 5:75 #2999.

²²¹ Aḥmad ibn Shu‘ayb al-Nasā’ī, *al-Sunan al-kubrā* 7:410 #8342.

²²² Muḥammad ibn ‘Abd Allāh al-Ḥākim, *al-Mustadrak* 4575.

²²³ Aḥmad ibn ‘Alī al-Khaṭīb al-Baghdādī, *Talkhīṣ al-mutashābih* 2:644 #1077.

²²⁴ Muḥammad ibn Ismā’īl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī* 2:156 #1485.

Narrated Abū Hurayrah:

أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: « أَحَذَّ الْحَسَنُ بْنُ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُمَا تَمْرَةً مِنْ تَمْرِ الصَّدَقَةِ فَجَعَلَهَا فِي فِيهِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: - كَيْخِ كَيْخِ - لِيُطْرَحَهَا ثُمَّ قَالَ - أَمَا شَعَرْتَ أَنَّا لَا نَأْكُلُ الصَّدَقَةَ. »

“Hasan ibn ‘Alī took a date from the dates of charity and put it in his mouth. The Prophet ﷺ said: ‘*Kikh! Kikh!*’ and made him throw it away. Then he said: ‘Did you not know that we do not consume charity?’.”²²⁵

This ḥadīth was narrated by Abū Rāfi‘, Anas ibn Mālik, Abū Hurayrah, Ḥasan ibn ‘Alī, ‘Abd Allāh ibn ‘Abbās, ‘Abd Allāh ibn ‘Amr, ‘Abd al-Raḥmān ibn ‘Alqamah, Mu‘āwiyah ibn Ḥaydah, ‘Abd al-Muṭṭalib ibn Rabī‘ah, Abū Laylā, Buraydah ibn Ḥaṣīb, Salmān al-Fāriṣī, the freed slave of the Prophet, Ḥurmuz or Qaysān, Rushayd ibn Mālik, Maymūn or Mihrān, and Ḥusayn ibn ‘Alī. Since this ḥadīth is *muttafiq ‘alayh* (agreed upon by both al-Bukhārī and Muslim), we will refrain from mentioning other sources of narration.²²⁶ This noble ḥadīth is a strong evidence that Ḥasan is from the Ahl al-Bayt.

The Fifth proof, ṣalāt and salām:

The topic of ṣalāt and salām, which we will address in detail later, is also a very important proof. The ḥadīth regarding ṣalāt and salām is one of the strong proofs that clearly states who the Ahl al-Bayt are and that their descendants are also from the Ahl al-Bayt. We have mentioned that those who hold the Nāṣibī view believe that the Ahl al-Bayt refers only to the mothers of the believers, while the Shī‘ah, due to the specific mention of “*hā‘ulā’*” (these ones) in Arabic, argue that only the *Ahl al-Kisā’* are from the Ahl al-Bayt. We have proven, with evidence, that the Ahl al-Sunnah’s view encompasses both groups as part of the Ahl al-Bayt. At the same time, this ḥadīth is a kind of explanation and

²²⁵ Muḥammad ibn Ismā‘īl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, 2:157 #1491, 4:90 #3072; Muslim ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim*, 3:117 #2522, 2523.

²²⁶ Badr al-Dīn Maḥmūd ibn Aḥmad al-‘Aynī, *Umdat al-qārī*, 14:67-69.

clarification of the expression “*Allāhumma ṣalli ‘alā Muḥammadin wa ‘alā āli Muḥammadin.*”

The ḥadīth is as follows:

عَنْ عَمْرِو بْنِ سُلَيْمٍ الزُّرَقِيِّ قَالَ: أَخْبَرَنِي أَبُو حُمَيْدٍ السَّاعِدِيُّ. أَنَّهُمْ قَالُوا: يَا رَسُولَ اللَّهِ كَيْفَ نُصَلِّي عَلَيْكَ ؟ قَالَ: « قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى أَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى أَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ ».

On the authority of ‘Amr ibn Sulaym al-Zuraqī, who said: Abū Ḥumayd al-Sā‘idī informed us. They said: “O, Messenger of God, how should we pray for you?” He said: “Say: O, God, send blessings upon Muḥammad and upon his wives and descendants, as You sent blessings upon the family of Ibrāhīm. And grant blessings to Muḥammad and upon his wives and descendants, as You granted blessings to the family of Ibrāhīm. Indeed, You are Praiseworthy, Glorious.” ²²⁷

General Evaluation: The evaluation of the authenticity of the ḥadīths stating that ‘Alī, Fāṭimah, Ḥasan, and Ḥusayn are from the Ahl al-Bayt is as follows. These ḥadīths have been transmitted with more than 200 chains of narration, including witnesses and successors. Of these chains, 5% are authentic (*ṣaḥīḥ*), 34% are of good quality (*ḥasan*), 50% are weak (*da‘īf*), and 5% are reported with very weak chains. Three out of every 1000 of these narrations (0.3%) have been transmitted with fabricated (*mawḍū‘*) chains. Due to the authentic narrations, the *ḥasan* ḥadīths are considered as *ṣaḥīḥ li-ghayrihi* (authentic due to the support of other reports), while weak narrations rise to the level of *ḥasan li-ghayrih* (good due to supporting evidence). In this case, the narrations that are acceptable reach 91%.

Tafsīr Books: In order to understand a verse, one must refer to exegeses. However, in this work, we have primarily referred to the ḥadīths, while briefly referencing exegeses. The exegetes, considering the narrations related to our topic, did not reject the claim that ‘Alī,

²²⁷ Muḥammad ibn Ismā‘īl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, 4:178 #3369, 8:96 #6360; Muslim ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim*, 2:16 #938.

Fāṭimah, Ḥasan, and Ḥusayn are from the Ahl al-Bayt. Although they have transmitted narrations reflecting the views of the Khārījīs and the Nāsibīs, they do not subscribe to the opinion that the Ahl al-Bayt consists solely of the wives of the Prophet ﷺ.

Shīʿī scholars argue, based on the Prophet’s statement, “O, God, these are my family” and the Prophet’s words to Umm Salamah when she desired to enter under the cloak, “You stay in your place, you are upon good,” that only five people belong to the Ahl al-Bayt and that there is a restriction and specification in these words. The exegetes, however, point out that the Shīʿī view is incorrect and that, based on the context of the verse, the wives of the Prophet ﷺ are also part of the Ahl al-Bayt.

An important point that requires attention is as follows: With the exception of a few exegetes, such as Ibn Kathīr and Shawkanī, others have only transmitted the narrations without considering their authenticity. Some have even failed to mention the sources of these narrations. The practice of merely transmitting narrations without considering whether they are authentic or contradict sound narrations has misled some researchers and readers.

In some contemporary Turkish exegeses — except for Elmalılı’s exegesis — the views of the Nāsibīs have been transmitted, whether knowingly or unknowingly, without considering the ḥadīths that pertain to this issue. To substantiate this claim, we will quote a translation and an exegesis that address the related verse.

In a Turkish translation of the Qurʾān, prepared by two theology professors and published in 2003, the translation of verse 33 of sūrat al-Ahzāb reads as follows, with footnote 405 on page 577: “As can be seen, this entire passage concerns the wives of the Prophet. Therefore, the expression Ahl al-Bayt in verse 33 refers specifically to the wives of the Prophet. When the entire passage of the Qurʾān concerning the Prophet’s family is read, it will be clear that the privileges granted to the Prophet’s family are entirely limited to his wives. Therefore, the belief in the superiority (privilege) of the Ahl al-Bayt, as it has been formed in Shīʿī, ‘Alawī, and Sunnī circles, is nothing but a mystification similar to the ‘chosen people’ culture in Judaism, and it is baseless both morally and in terms of God’s justice.”²²⁸

²²⁸ Ömer Özsoy and İlhami Güler, *Komularına göre Kurʾan-ı Kerīm: Sistematik Kurʾan-ı Kerīm Fihristi* (Ankara: Fecr Publishing, 2003): 44.

Here, the following question should be asked: Is it not a contradiction for the translators who find the privilege of the Ahl al-Bayt (Family of the Prophet) incompatible with morality and God's justice, yet consider the same privilege applicable to the wives of the Prophet ﷺ? Furthermore, the privilege given to the relatives (Ahl al-Bayt) of the Prophet ﷺ in sūrat al-Anfāl, could it be derived from Judaism? I have an answer for this matter. However, recently, I have felt that it is unnecessary to respond to someone who objects to certain verses of the Qur'ān.

Let us also examine the interpretation of this verse in the tafsīr book *Beyān al-ḥaqq*, which was published by the same publisher: "Undoubtedly, it is clear that the intended Ahl al-Bayt in this passage refers to the wives of the Prophet ﷺ. It is also clear that all the rulings mentioned here apply exclusively to those of the Ahl al-Bayt who were alive at the time. This is because the punishments and rewards mentioned in these verses do not apply to Khadījah and Zaynab, who were not alive when the verses were revealed. Fāṭimah, too, is not included in the scope of these verses, as she was not addressed by the rulings. The expected result of these rulings is that if the Prophet's wives adhere to the specific commandments and prohibitions given to them, they will live a pure life free from any blemishes, slander, or gossip, and they will not tarnish the honor and dignity of the Prophet.

Some of our exegetes include 'Alī, Fāṭimah, and her sons, Ḥasan and Ḥusayn, in the concept of Ahl al-Bayt in this verse for two reasons: The first evidence is the masculine pronoun 'kum' (you) in "*li yudhhiba 'ankum wa yuṭahhirakum*" (to purify you). According to them, when addressing the wives, the verse should have come in the feminine form "*li yudhhiba 'ankunna wa yuṭahhirukunna*," but instead it uses the masculine plural pronoun 'kum,' which includes 'Alī, his sons Ḥasan and Ḥusayn, within the concept of Ahl al-Bayt. (See: al-Qurṭubī, *al-Jāmi'*, 14:183; al-Nasafī, *Madārik*, 3:303)

The second evidence is a narration from Umm Salamah, one of the wives of the Prophet ﷺ, which is reported as follows: The Prophet ﷺ was in Umm Salamah's house. Fāṭimah came with a pot of food containing meat and flour."²²⁹ Before sitting down to eat, the Prophet ﷺ asked Fāṭimah to call her husband 'Alī and their sons Ḥasan and

²²⁹ *Huṣayrah* is incorrect; the correct form is *Khaṣīrah*, with a dotted ḥā' (ح). [TN: this is in reference to the name of the dish made of meat and flour.]

Ḥusayn. They came as well. While eating with the Messenger of God, the following verse was revealed: “O, People of the Household! God desires to remove the impurity from you and purify you completely” (Q, 33:33). Then the Prophet gathered them under his wide garment and said: “These are my Ahl al-Bayt.” He then raised his hands and prayed: “O, God, these are my Ahl al-Bayt and my close relatives. Keep the impurity away from them and purify them completely!” At that moment, Umm Salamah asked: “O, Messenger of God, what about me?” He replied: “You are in your place.” (al-Ṭabarī, *Jāmi‘ al-bayān*, 21:99; Ibn Kathīr, *Tafsīr*, 6:408)

The second narration related to this matter is as follows: One day, the Prophet ﷺ sat in front of his house early in the morning, wearing a black cloak made of wool. First, Fāṭimah came, and he gathered her under his cloak. Then, ‘Alī came, and he gathered him under the cloak as well. Later, Ḥasan and Ḥusayn came, and he gathered them under the cloak as well, and recited: “O, People of the Household! God desires to remove the impurity from you and purify you completely” (Q, 33:33).

We believe that neither the evidence derived from the verse nor the ḥadīth is accurate. It should first be known that interpreting the thirty-third verse by isolating only part of its context and using it as an argument in an exaggerated and misleading manner is a political, preconception-based, and highly erroneous approach! (See: Q, Āl ‘Imrān, 3:7) The expression “O, Ahl al-Bayt, if you remain pure, you are unlike any other women” refers to the fact that crimes and punishments for them are doubled compared to other women. It includes the decision to stay at home, not go out, and to sacrifice worldly adornments, which would prevent the Prophet’s distress. They preferred God, His messenger, and the Hereafter, and their reward in the Hereafter would be greater. It does not even include the Prophet’s daughter, Fāṭimah, so how could it include the Prophet’s cousin and son-in-law, Ali? Moreover, it should be noted that the name of Fāṭimah is not mentioned explicitly in this verse. It is contrary to grammatical rules to refer to a person using a pronoun when their name is not clearly mentioned. Therefore, the reasons for the use of the masculine pronoun ‘*kum*’ in the verse must be accurately identified! For example, as al-Qurtubī mentioned, since the word ‘*ahl*’ at the beginning of the phrase “Ahl al-Bayt” is masculine, the pronoun also appears in the masculine form. Furthermore, it is possible that the verse is addressed as “O, Ahl al-Bayt

of the Messenger of God!” because the name of the Messenger of God has already been explicitly mentioned.

As for the ḥadīths, five of the *Kutub al-sittah* did not include this narration; it is only found in the *Sunan* of al-Tirmidhī with the description of Ḥasan, and in the *Musnads* of Aḥmad ibn Ḥanbal and al-Ṭabarānī. Ibn Kathīr and al-Shawkānī criticized the narration, stating that it could not be accepted as authentic due to the unknown status of one of the narrators in the chain of transmission. (See: al-Ṭabarī, *Jāmi‘ al-bayān*, 21:99 and following; al-Wāhidī, *Asbāb al-nuzūl*, 203; Ibn Kathīr, *Tafsīr*, 6:408; al-Shawkānī, *Fath al-qadīr*, 4:279). Qādī al-Baydāwī made the following assessment regarding the second narration: Using this verse as proof that ‘Alī, Fāṭimah, and their sons Ḥasan and Ḥusayn are considered infallible and that there is consensus on this matter is a weak argument. This is because the context of the verse does not align with the idea of restricting the concept of Ahl al-Bayt to them. (See: Qādī al-Baydāwī, *Anwār al-tanzīl*, 2:245).”²³⁰

Now, let us address these points one by one and respond. The author of the aforementioned tafsīr says: “Undoubtedly, in this passage, the intended meaning of Ahl al-Bayt is the wives of the Messenger of God ﷺ. It is also clear that the rulings here are exclusively for those of Ahl al-Bayt who were alive. This is because the punishments and rewards included in these verses do not apply to Sayyidah Khadījah and Sayyidah Zaynab, who were not alive at the time these verses were revealed. Sayyidah Fāṭimah, however, is not included in the scope of the verse because she is not the subject of the ruling. The expected result of these rulings is that, if the wives of the Prophet ﷺ adhere to the special commands and prohibitions concerning them, they will live a life free from any suspicion, bad words, and gossip, maintaining a pure life and not tarnishing the dignity and honor of the Prophet.”

Author: The author states that the intended meaning of Ahl al-Bayt is the wives of the Prophet ﷺ, and that Sayyidah Fāṭimah is not included in the scope of the verse because she is not the subject of the rulings of the verse. Here, verses 28, 29, 30, 31, and 32 begin with “O, wives of the Prophet.” Of course, Fāṭimah is not one of the wives of the Prophet ﷺ. However, the discussion is focused on the section addressing Ahl al-Bayt. It is important to note that the address here is clearly in the

²³⁰ M. Zeki Duman, *Beyānu’l-Hak-Kur’ān-ı Kerīm’in nüzūl sırasına göre Tefsiri*, 2nd edition (Ankara: Fecr Publishing, 2008), 3: 393-394.

masculine form, and following this, the address to the “wives of the Prophet” continues in the feminine form. Additionally, from the ḥadīth of the *Kisā’* (the cloak), it is clear that this verse was revealed independently. The verse does not specify who is included in Ahl al-Bayt. However, the ḥadīths clearly specify who is included in this address. In fact, based on the phrase “O, God, these are my Ahl al-Bayt,” Shī‘ī scholars insist that the wives are excluded from this category. We have elaborated on this point above and stated that the correct view is a middle ground that includes both groups.

The author continues: “Some of our exegetes include ‘Alī, Fāṭimah, and their sons Ḥasan and Ḥusayn in the concept of ‘Ahl al-Bayt’ in this verse for two reasons: The first evidence is the pronoun ‘*kūm*’ [which is a masculine pronoun]. According to them, since the address is made to the wives, the verse should have been in the feminine form [using the pronoun ‘*kunna*’], but instead it uses the masculine pronoun ‘*kūm*,’ which includes ‘Alī and his sons Ḥasan and Ḥusayn in the concept of Ahl al-Bayt. (See: al-Qurṭubī, *al-Jāmi’*, 14:183; al-Nasafī, *Madārik*, 3:303)” As pointed out above, it is not only some exegetes but all exegetes who include ‘Alī, Fāṭimah, and their sons Ḥasan and Ḥusayn in the concept of “*Ahl al-Bayt*.” This is because there are many authentic ḥadīths on this matter, and they did not ignore them. “The second evidence is a narration transmitted from Umm Salamah, one of the wives of the Prophet ﷺ: The Prophet was in Umm Salamah’s house. Fāṭimah came with a pot containing a meal made of meat and flour...”²³¹ Before sitting down to eat, the Prophet ﷺ instructed Fāṭimah to call her husband ‘Alī and their sons Ḥasan and Ḥusayn. They came and, as they ate with the Messenger of God ﷺ, the verse “O, Ahl al-Bayt! God intends to remove impurity from you and purify you completely!” (Q, 33:33) was revealed. The Prophet then gathered them under his wide cloak garment and said: “These are my Ahl al-Bayt.” He then raised his hands and prayed, saying: “O, God, these are my Ahl al-Bayt, my close family. Remove impurity from them and purify them completely!” At that moment, Umm Salamah asked: “O, Messenger of God, what about me?” He replied, “You are in your place.” (Tabarī, *Jāmi’ al-bayān*, 21:99; Ibn Kathīr, *Tafsīr*, 6:408).

²³¹ *Huzayrah* is incorrect; the correct form is *Khaẓīrah*, with a dotted ḥā’ (ح). [TN: see note 229.]

The second ḥadīth narrated on this matter is as follows: One day, the Prophet ﷺ was sitting in front of his house early in the morning, wearing a black cloak made of wool. First, Fāṭimah came, and he covered her under his cloak. Then ‘Alī came, and he covered him as well. Afterward, Ḥasan and Ḥusayn came, and he covered them too. He then recited the verse: “O, Ahl al-Bayt! God only intends to remove impurity from you and purify you completely!” (Q, 33:33). The author clearly states, without providing any evidence, that he does not accept this ḥadīth, referring to it as “reported from Umm Salamah.” While he mentions two sources for this narration, he does not provide any source for the second narration, which is found in *Ṣaḥīḥ Muslim* from ‘Ā’ishah. This omission clearly indicates the author’s negative stance on this issue.

“In our view, neither the argument brought from the verse nor the ḥadīth is correct... Firstly, it must be known that interpreting only a portion of verse 33 in isolation, with an argument that does not support its intended meaning, based on a presupposition leaning towards political aspects, is an extremely flawed approach (cf. Āl ‘Imrān, 3:7). The expression ‘O, Ahl al-Bayt, if you remain mindful of God, you are not like any other women’ refers to their higher status, with crimes and punishments being doubled compared to other women, their decision to stay at home, not going out or showing off worldly adornments, and their reward in the Hereafter being greatly enhanced for preferring God, His messenger, and the Hereafter. It does not even include the daughter of the Prophet, Fāṭimah, so it certainly does not include ‘Alī, the Prophet’s cousin and son-in-law! Furthermore, the name of ‘Alī has never been explicitly mentioned here. When a person is not named but referred to by a pronoun, this violates grammatical rules. Therefore, we must correctly identify the reasons why the pronoun ‘*kum*’ is used in the masculine form in this verse! For example, as al-Qurṭubī also stated, the word ‘*Ahl*’ at the beginning of the phrase ‘Ahl al-Bayt’ is masculine, which is why the pronoun ‘*kum*’ also appears in the masculine form. Additionally, it is possible that the verse says ‘O, Ahl al-Bayt of the Messenger of God,’ because the name of the Messenger of God has already been mentioned explicitly.”

The author’s view here is also inaccurate. In the verses that begin with “O, wives of the Prophet,” it is clear that Fāṭimah cannot be included, as she was not one of the Prophet’s wives. This argument is a fallacious logic and attempts to obscure the truth with wordplay. No one

has ever claimed “they are included here” in these sections, and no one can. However, the part addressing “Ahl al-Bayt” is directly related to them. The claim that “the word ‘*Ahl*’ is masculine, so the pronoun must be masculine” is a baseless argument with no supporting evidence. No one, except the Khawārīj and the Nāsibīs, has ignored or denied the numerous authentic narrations on this matter.

“As for the ḥadīths, five of the six major ḥadīth collections do not include it; only *Sunan al-Tirmidhī* mentions it with a ḥasan (good) grade, and it is also found in the *Musnad* of Aḥmad ibn Ḥanbal and the *Musnad* of al-Ṭabarānī. Scholars such as Ibn Kathīr and al-Shawkānī criticize this narration, stating that due to the unknown status of one of its narrators, it cannot be considered authentic (see: Tabarī, *Jāmi‘ al-bayān*, 21:99; al-Wāhidī, *Asbāb al-nuzūl*, 203; Ibn Kathīr, *Tafsīr*, 6:408; al-Shawkānī, *Fath al-qadīr*, 4:279). As for al-Qādī al-Baydāwī’s evaluation of the second narration, he states that using this verse as evidence to declare the infallibility of ‘Alī, Fāṭimah, and their sons Ḥasan and Ḥusayn is weak, because the context and connection of the verse do not support such an interpretation (see: al-Qādī al-Baydāwī, *Anwār al-tanzīl*, 2:245).”²³²

The author’s words do not reflect the truth. As narrated in *Saḥīḥ Muslim* from the mother of the believers, ‘Ā’ishah, this ḥadīth was transmitted, as we mentioned earlier in the detailed citation of the sources for the transmission of the *Kisā’* ḥadīth. While there are three chains of narration in the *Musnad* of Aḥmad ibn Ḥanbal related to this report, citing only the narration with an obscure (unnamed) narrator to reject the ḥadīth [while ignoring the two solid chains] shows a serious lack of knowledge. The phrase “in the *Musnad* of Aḥmad ibn Ḥanbal and al-Ṭabarānī” is also a significant mistake. The name of Aḥmad ibn Ḥanbal’s book is *Musnad*, but the name of al-Ṭabarānī’s book is not *Musnad*. It appears that the author is not very familiar with the ḥadīth books. This ḥadīth has been narrated from the mother of the believers, ‘Ā’ishah, Umm Salamah, ‘Umar ibn Abī Salamah, Wāthilah ibn al-Asqa‘, Abū Hurayrah, and Abū Sa‘īd al-Khudrī. In order to demonstrate the falsity of the claim that only two ḥadīths exist, we will present the reports that the author cited from Ibn Kathīr’s *Tafsīr*. By

²³² M. Zeki Duman, *Beyānu’l-Hak-Kur’ān-ı Kerīm’in nüzūl sırasına göre Tefsiri*, 2nd edition (Ankara: Fecr Publishing, 2008), 3: 393-394.

doing so, we will uncover the type of error and distortion that has been made.

1- “O, People of the House! God desires only to remove the impurity (sin) from you and purify you completely.” This verse clearly establishes that the Prophet’s wives are part of the Prophet’s family, the Ahl al-Bayt. Because they are the cause for the revelation of this verse. In a word, the cause for the revelation is included in the ruling of this verse. Ibn Jarīr narrated: ‘Ikrimah was shouting in the marketplace, saying: “O, People of the House! God desires only to remove the impurity (sin) from you and purify you completely.” He claimed that this verse was revealed only about the Prophet’s wives.

2- Ibn Abī Ḥātim narrated in the same way, saying: ‘Alī ibn Ḥarb from Mosul narrated to us, quoting ‘Ikrimah ibn Abbās: “O, People of the House! God desires only to remove the impurity (sin) from you...,” saying that this verse was only revealed about the Prophet’s wives. ‘Ikrimah also used to say: “I will engage in a curse-challenge (mubāhalah) with anyone who claims that this verse was only revealed about the Prophet’s wives.” If it is said that the cause of the revelation of this verse refers to the Prophet’s wives, and others are not the cause of its revelation, then this is authentic. However, if it is said that this verse refers only to the Prophet’s wives and does not include others, this needs to be looked into. Undoubtedly, in many transmitted ḥadīths, the intended meaning is broader than this (others are included as well).

3- Imām Aḥmad said: ‘Affān narrated to us, and Anas ibn Mālik said: When the Messenger of God ﷺ went to the Fajr prayer, for six months he would pass by Fāṭimah’s door and say: “Prayer, O, People of the House, ‘God desires only to remove the impurity (sin) from you and purify you completely’.” Tirmidhī narrated this ḥadīth through ‘Abd ibn Ḥumayd, by way of ‘Affān, from Anas ibn Mālik, and he said: “This ḥadīth is ḥasan and strange (*gharīb*).”

4- Another ḥadīth: Ibn Jarīr said: Ibn Wakīf narrated to us... Abū Dāwūd narrated from Abū al-Ḥamrā’ and said: I stood guard in Madīnah for seven months during the time of the Messenger of God ﷺ. I saw this: At dawn, the Messenger of God ﷺ would come to the door of ‘Alī and Fāṭimah and say: “Prayer, prayer, ‘O, People of the House! God desires only to remove the impurity (sin) from you and purify you completely’.” Abū Dāwūd al-A‘mā was Nufay‘ ibn al-Ḥārith and was a liar.

5- Another ḥadīth: Again Imām Aḥmad said: Muḥammad ibn Muṣ'ab narrated to us... Shaddād Abū 'Ammār narrated: I went to Wāthilah ibn al-Asqa', and there were people sitting with him. They spoke about 'Alī. When they got up, Wāthilah ibn al-Asqa' said to me: "Shall I inform you about what I saw from the Messenger of God ﷺ?" I said: "Yes." He said: "I went to Fāṭimah and asked about 'Alī. She said he went to the Messenger of God ﷺ. I sat down, waiting for him. The Messenger of God ﷺ came with 'Alī, Ḥasan, and Ḥusayn. He held each of their hands and brought them inside. He seated 'Alī and Fāṭimah in front of him, and Ḥasan and Ḥusayn on his lap. Then, he covered them with his cloak—or, as he said, his mantle—and recited this verse: 'O, People of the House! God desires only to remove the impurity (sin) from you and purify you completely.' Then he said: 'O, God, these are my Ahl al-Bayt, and my Ahl al-Bayt are more deserving of purification'."

6- Abū Ja'far ibn Jarīr, 'Abd al-Karīm ibn Abī 'Umayr narrated from Walīd ibn Muslim, who narrated from Abū 'Amr al-Awza'ī the same narration with its chain of transmission, adding the following: Wāthilah said: "O, Messenger of God, am I not from your family?" He replied: "You are also from my family." Wāthilah said: "This was the thing I hoped for most."

7- Then Ibn Jarīr, through the chain of 'Abd al-A'lá ibn Wāṣil, narrated that Shaddād Abū 'Ammār said: I was sitting with Wāthilah ibn al-Asqa', and they were cursing 'Alī. When the people there left, he said to me: "Sit down, I will inform you about the person they cursed." He said: "When I was with the Messenger of God ﷺ, 'Alī, Fāṭimah, Ḥasan, and Ḥusayn came. The Messenger of God ﷺ covered them with his cloak and said: 'O, God, these are my Ahl al-Bayt. O, God, remove impurity from them and purify them'." I said: "O, Messenger of God, am I with you?" They replied: "You are with us." Wāthilah said: "By God, this is the action I trust the most."

8- Another ḥadīth: Imām Aḥmad said: 'Abd Allāh ibn Numayr narrated to me... Aṭā' ibn Abī Rabāḥ said: A person who heard from Umm Salamah herself narrated to me. Umm Salamah said: "The Prophet ﷺ was at my home. Fāṭimah came with a pot of soup and entered the Prophet's presence. He said to her: 'Invite your husband and two children to come as well.' 'Alī, Ḥusayn, and Ḥasan came and entered his presence. They began to eat from the soup. The Messenger of God ﷺ was sitting on a cushion, and under him was a covering made

from the fabric of Khaybar. I was praying inside the house. God the Most High revealed: ‘God desires only to remove the impurity (sin) from you and purify you completely.’ Upon this, the Prophet ﷺ took the edge of the covering and draped it over them. Then he raised his right hand to the sky and said: ‘O, God, these are my Ahl al-Bayt and my close ones. You are the one who removes impurity from them and purifies them’.” He repeated this twice. I then said: “O, Messenger of God, I am with you.” They replied: “You are with us, you are with us.” There is an unmentioned narrator in the chain, who is the *shaykh* of ‘Aṭā’. The other narrators are reliable (*thiqah*) narrators.

9- Another narration of this ḥadīth: Imām Aḥmad said: Muḥammad ibn Ja‘far narrated to us... ‘Aṭīyah al-Ṭafāwī narrated from his father. Umm Salamah told him the following: “At the time when the Prophet ﷺ was in my house, a servant came and said: ‘Alī and Fāṭimah are at the door.’ The Messenger of God ﷺ said: ‘Get up, step aside for my Ahl al-Bayt.’ I got up and stepped aside in the house. They entered with Ḥasan and Ḥusayn, who were still children. He took them in his arms and kissed them. With one hand, he embraced ‘Alī, and with the other, he embraced Fāṭimah. He kissed them both. He wrapped them with a black woolen cloak and said: ‘O, God, I and my Ahl al-Bayt turn toward You, not toward the Fire (Hell)’.” Umm Salamah said: “I also said: ‘O, Messenger of God, I am with you’.” They replied: “You are with us.”

10- Another narration of this ḥadīth: Ibn Jarīr said: Abū Kurayb narrated to me... From Abū Sa‘īd al-Khudrī, who narrated from Umm Salamah: “The verse ‘O, People of the House, God desires to remove the impurity (sin) from you and purify you completely’ was revealed in her house. Umm Salamah said: ‘At that time, I was sitting in front of the door of the house, and I said: ‘O, Messenger of God, am I not from the Ahl al-Bayt?’ They replied: ‘You are indeed with us, you are one of the wives of the Prophet ﷺ.’ Umm Salamah said: ‘At that moment, the Prophet ﷺ, ‘Alī, Fāṭimah, Ḥasan, and Ḥusayn were in the house’.” Another chain: Ibn Jarīr narrated through Abū Kurayb from Shahr ibn Ḥawshab, who also narrated the same from Umm Salamah.

11- Another version of the ḥadīth: Ibn Jarīr said: Abū Kurayb narrated to us... ‘Abd Allāh ibn Wahb ibn Zam‘ah said: Umm Salamah told me the following: The Messenger of God ﷺ gathered ‘Alī and the two grandsons (Ḥasan and Ḥusayn) and placed them under his cloak, then he prayed to God, saying: “These are my Ahl al-Bayt.” Umm

Salamah said: “O, Messenger of God, include me with them.” He replied: “You are from my family.” Another narration: Again, Ibn Jarīr narrated the same ḥadīth from Aḥmad ibn Muḥammad al-Ṭūsī’s chain... from ‘Umar ibn Abī Salamah, who also narrated the same from his mother.

12- Another narration: Ibn Jarīr said: Abū Kurayb narrated to us... Abū Hurayrah narrated that Umm Salamah said: Fāṭimah came with a pot of soup she had cooked for her father. She placed it in front of him. The Messenger of God ﷺ asked her, “Where are your cousin and two sons?” She said, “They are at home.” He ﷺ said, “Go and bring them here.” Fāṭimah went home and said to ‘Alī : “Answer the call of the Messenger of God ﷺ.” Umm Salamah said: ‘Alī, Ḥasan, and Ḥusayn came, and Fāṭimah followed behind them. When the Messenger of God ﷺ saw them, he extended his hand to the covering on the bed, spread it, and sat with them. He took the edges of the covering with his left hand, brought it together over their heads, then raised his right hand to God and said: “O, God, these are my Ahl al-Bayt, remove impurity from them and purify them.” He repeated this three times.

13- Another narration: Ibn Jarīr said: Ibn Ḥumayd narrated to us... Ḥakīm ibn Sa’d said: We mentioned ‘Alī in the presence of Umm Salamah. She said: “O, Ahl al-Bayt, the verse ‘God desires only to remove the impurity (sin) from you and purify you completely’ was revealed concerning them.” The Prophet ﷺ came to my house and said: “Do not allow anyone to enter.” (A little while later) Fāṭimah came. I could not bring myself to say, “Do not enter.” A little later, Ḥasan came, and I could not stop him from entering. Ḥusayn came, and I could not stop him either. All of them gathered around the Prophet ﷺ on a mat. The Prophet ﷺ covered them with his cloak and said: “These are my Ahl al-Bayt. Purify them and remove impurity from them.” When they gathered around him, the verse was revealed. I said: “O, Messenger of God, may I also be included?” I swear by God, he did not say yes, but he said: “You are very good, you are on goodness.” In the *Tafsir* of al-Tabarī, the verse “O, Ahl al-Bayt...” was revealed concerning him (‘Alī). In the *Tafsir* of Ibn Kathir, the phrase “was revealed in my house” is used, but this is incorrect. The version in al-Tabarī’s *Tafsir* is the correct one.

14- Another ḥadīth: Ibn Jarīr said: Ibn Waki‘ narrated to us... Ṣafīyah bint Shaybah said: Ā’ishah said: One morning, the Messenger of

God ﷺ left the house. He was wearing a black cloak with a design of camel saddles on it. Ḥasan, the son of ‘Alī, came and entered under the cloak. Ḥusayn came and entered as well. Fāṭimah came and entered. ‘Alī came and joined them. Then, he ﷺ said: “O, Ahl al-Bayt, God desires to remove impurity from you and purify you completely.” Muslim narrated this ḥadīth from Abū Bakr ibn Abī Shaybah through Ṣafīyah bint Shaybah.

15- Another narration: Ibn Abī Ḥātim said: My father narrated to us... al-Waʿwām ibn Ḥawshab narrated from his uncle, who said: “I went with my father to Āʿishah. I asked her about ‘Alī. Āʿishah said, ‘You are asking about someone who was the person most loved by the Messenger of God ﷺ. His daughter was under his marriage contract, and he loved him the most.’ I also saw: The Messenger of God ﷺ called ‘Alī, Fāṭimah, Ḥasan, and Ḥusayn and covered them with a garment, then said: ‘O, God, these are my Ahl al-Bayt, remove impurity from them and purify them completely.’” Āʿishah said: “I approached and said: ‘O, Messenger of God, am I not also from your family?’ He replied: ‘Step aside, you are on goodness’.”

16- Another ḥadīth: Ibn Jarīr said: Ibn al-Musannā narrated to us... Abū Saʿīd said: The Messenger of God ﷺ said: “O, Ahl al-Bayt, God desires only to remove impurity (sin) from you and purify you completely. This verse was revealed about five people: myself, ‘Alī, Ḥasan, Ḥusayn, and Fāṭimah.”

17- Another ḥadīth: Ibn Jarīr al-Ṭabarī said: Ibn al-Muthannā narrated to us: ‘Āmir ibn Saʿd narrated from his father, Saʿd said: When the revelation came down, the Messenger of God ﷺ took ‘Alī, his two sons, and Fāṭimah under his cloak and said: “My Lord, these are my family and Ahl al-Bayt.”

18- In the *Ṣaḥīḥ* of Muslim, Yazīd ibn Ḥayyān narrated: Yazīd said: “I went to Zayd ibn Arqam with Ḥusayn ibn Sabrah and ‘Umar ibn Muslim. After sitting with him, Ḥusayn asked him: ‘O, Zayd, you have encountered many blessings. You saw the Messenger of God ﷺ, heard his ḥadīths, participated in battle with him, and prayed behind him. In short, you have encountered great blessings. O, Zayd, tell us what you learned from the Messenger of God ﷺ.’ Zayd replied: ‘O, son of my brother, my age is advanced, and death is near. Some of what I learned from the Messenger of God ﷺ has been forgotten. Accept what I am about to tell you, but do not ask me for anything beyond that.’ Zayd

continued: ‘One day, the Messenger of God ﷺ stood at a place called Khumm, between Makkah and Madīnah, and delivered a sermon. He praised and thanked God, gave counsel, and then said: “O, people, I am but a human. The time for the arrival of my Lord’s messenger [the angel of death] is near, and I will respond to him. I am leaving behind two weighty things (*thaqalayn*) among you. The first is the book of God, in which there is guidance and light. Hold fast to the book of God.” He greatly emphasized following the book of God. Then he said: “The other is my Ahl al-Bayt. I remind you of God concerning my Ahl al-Bayt, I remind you of God concerning my Ahl al-Bayt, I remind you of God concerning my Ahl al-Bayt.” Ḥuṣayn asked: “O, Zayd, who are the Ahl al-Bayt? Are not their wives part of Ahl al-Bayt?” Zayd replied: “Their wives are part of Ahl al-Bayt. However, the true Ahl al-Bayt, after them, are those for whom charity (*zakāt*) is forbidden.” Ḥuṣayn asked: “Who are they?” Zayd replied: “They are the family of ‘Aqīl, Ja‘far, and ‘Abbās.” Ḥuṣayn asked: “Is charity forbidden for all of them?” Zayd replied: “Yes.”

Then Muslim narrates this same ḥadīth from Muḥammad ibn Bakkār, through Zayd ibn Arqam, as mentioned above. In this narration, the following expressions appear: We asked Zayd, “Who are the Ahl al-Bayt? Are not their wives part of Ahl al-Bayt?” Zayd said: “I swear by God, no.” A woman may stay with a man for a long time, but when he divorces her, she returns to her father and her relatives. The Ahl al-Bayt, after the Prophet’s death, are his close relatives to whom charity is forbidden.” This narration is as it has been reported. The first narration is more authoritative and preferable. In the second narration, there is the possibility that Zayd was trying to explain who exactly among the Ahl al-Bayt are meant. The Ahl al-Bayt referred to here are those to whom charity is forbidden, or alternatively, the Ahl al-Bayt could be considered to include both those to whom charity is forbidden and their wives. The latter interpretation is preferred. Thus, the apparent discrepancy between this and the earlier narration can be resolved. Furthermore, this also aligns with the Qur’ān and—if the ḥadīths are authentic—there is consistency with previous narrations. One must carefully consider the chains of narration. God knows best. Thus, a person who reflects on the Qur’ān will have no doubt that the wives of the Prophet ﷺ are included in the verse, ‘O, Ahl al-Bayt, God desires only to remove impurity (*sin*) from you and purify you

completely.’ The context of the verse speaks of them. Therefore, in the continuation of the verse, God Almighty said: ‘And remember what is recited in your homes of the verses of God and wisdom,’ meaning: ‘Act according to the Book and *sunnah* of God that He revealed to His messenger in your homes’.”²³³

Ibn Kathīr, with this statement, responds to the Shī‘ah claim that “the wives are not part of Ahl al-Bayt.” We have explained this in detail above. The Shī‘ah assert that in the phrase “These are my Ahl al-Bayt,” there is specificity, excluding the Prophet’s wives. All exegetes [of the Jamā‘ī community] reject this. No exegete has ever ignored the ḥadīths to claim that ‘Alī, Fāṭimah, Ḥasan, and Ḥusayn were not included in this. As seen above, Ibn Kathīr cited not two but eighteen ḥadīths. The author, as he concealed the truths, only took the sections that suited his opinion, ignoring the parts that did not align with his view. Intellectual betrayal is far worse than financial betrayal, and its punishment in the sight of God is no less. To illustrate how only the part supporting his opinion was taken from the exegesis of al-Bayḍāwī, let us mention what al-Bayḍāwī wrote on this matter:

“Early one morning, the Messenger of God ﷺ left his house wearing a cloak made of black wool, with a design of a camel’s saddle. Ḥasan, the son of ‘Alī, came and entered under the cloak. Then Ḥusayn came and joined them. Fāṭimah came and joined them as well. Finally, ‘Alī came and joined them under the cloak. After that, he said: ‘O, Ahl al-Bayt, God desires to remove impurity (sin) from you and purify you completely.’” Regarding the Shī‘ah’s restriction of Ahl al-Bayt to Fāṭimah, ‘Alī, and their two sons, using this as evidence to claim their infallibility, and their assertion that the consensus (*ijmā‘*) of Ahl al-Bayt is a decisive proof, this view is weak. The claim that only they are the exclusive Ahl al-Bayt does not correspond with the context of the verses preceding and following this one. The ḥadīth suggests that not only they but others are also included as part of Ahl al-Bayt.²³⁴ The underlined last sentence was not included by the author because it did not support his opinion. In fact, the last sentence is a response to his claim.

In the exegesis of the verse regarding Ahl al-Bayt in the context of the mubāhalah verse, he also wrote the following: “Translation: Now that this knowledge has come to you, say to those who want to dispute

²³³ Abū al-Fidā’ Ismā‘īl ibn ‘Umar ibn Kathīr, *Tafsīr al-Qur’ān al-‘aẓīm*: 6:410, 415.

²³⁴ ‘Abd Allāh ibn ‘Umar Qāḍī al-Bayḍāwī, *Anwār al-tanzīl wa-asrār al-tawīl*, 4:231.

with you about Jesus: let us call our sons and your sons, our women and your women, and then let us invoke God's curse upon the liars!'.²³⁵ In the exegesis section, he did not mention this matter, but in footnote 3, he wrote the following: "This verse is called the 'mubāhalah verse,' that is, the verse of invoking a curse."²³⁵

By only providing the translation of the relevant verse from sūrat al-Anfāl regarding the command to give 'khums' (a portion of the spoils) to Ahl al-Bayt, the Prophet ﷺ did not write a single sentence about his relatives.

"Translation: 41. If you believe in God and in that which We revealed to Our servant on the Day of Furqān, the day when the two armies met, know that one-fifth of what you gain as spoils of war is for God's Messenger, his relatives, the orphans, the needy, and the travelers. God is capable of everything!"

He explained every point he numbered, but he did not provide any explanation regarding the word he translated as "relatives."²³⁶

He has written the translation of the 7th verse from sūrat al-Ḥaṣḥr regarding this topic as follows, without any explanation or commentary:

"The *ḥay* (booty) that God gave to His messenger from the townspeople should not be a wealth that circulates among the rich of you, but it should be shared among God, His messenger, the Messenger's relatives, orphans, the poor, and travelers."

Through these narrations, the author expresses his thoughts on the matter of 'Ahl al-Bayt.'²³⁷

Conclusions of part one:

In the last part of the 33rd verse of sūrat al-Aḥzāb, we had stated that there is a difference of opinion among Ahl al-Sunnah, Shī'ah, Khārijī, and Nāṣibīs regarding the scope of the Ahl al-Bayt, where God wishes to purify them from "*rijs*," that is, impurity, and make them completely pure. In this work, we have adopted the view of the vast majority of Ahl al-Sunnah scholars, which is that, along with the mothers of the believers, 'Alī, Fāṭimah, Ḥasan, and Ḥusayn constitute the Ahl al-Bayt. While accepting authentic ḥadīths, we are of the

²³⁵ M. Zeki Duman, *Beyānu'l-Hak*, 3:206.

²³⁶ M. Zeki Duman, *Beyānu'l-Hak*, 3:163-164.

²³⁷ M. Zeki Duman, *Beyānu'l-Hak*, 3:359-360.

opinion that the view found in some tafsīrs, which suggests that the masculine form in the verse is used not because of ‘Alī, Ḥasan, and Ḥusayn but because of the word “أهل” (“Ahl”), is incorrect. This view has no evidence to support it. Therefore, we did not focus on it.

Some scholars’ views on this ḥadīth: After mentioning the Ḥadīth of the Cloak (*kisā*) narrated by ‘Ā’ishah in his tafsīr, Fakhr al-Dīn al-Rāzī says: “This ḥadīth establishes that these four are the Prophet’s ﷺ relatives (closest ones). Once this is established, they are to be treated with even greater respect. The following points demonstrate this:

First is the following verse of the Qur’ān, and the argument for it is as we have explained.

﴿قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ﴾

“Say, ‘I do not ask of you any reward for it except the love of [my] relatives’.” (Q 42:23)²³⁸

Second: There is no doubt that the Prophet ﷺ loved Fāṭimah. He said, “Fāṭimah is a part of me. Whatever harms her, harms me.” It has been firmly established through numerous narrations that the Prophet ﷺ loved ‘Alī, Ḥasan, and Ḥusayn. Once this is established, it becomes obligatory for the entire *ummah* (community of Muslims) to love them as well, in accordance with the following verses.

﴿وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ﴾

“Follow him, so that you may be guided.”²³⁹

﴿فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ﴾

“Let those who oppose his command beware.”²⁴⁰

﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ﴾

“Say: If you love God, then follow me, and God will love you.”²⁴¹

²³⁸ Q, al-Shūrā, 42:23.

²³⁹ Q, al-A‘rāf, 7:158.

²⁴⁰ Q, al-Nūr, 24:63.

²⁴¹ Q, Āl ‘Imrān, 3:31.

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾

“Indeed, you have in the Messenger of God an excellent example.”²⁴²

Third: To invoke blessings upon the family (Ahl al-Bayt) of the Prophet ﷺ is a great honor. This is why this invocation is placed at the end of the *tashahhud* in prayer. It is as follows:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ

This reverence is found for no one other than the family of the Prophet [except Abraham]. All of this shows that loving the family of Muḥammad ﷺ is obligatory.²⁴³ Imām Shāfi‘ī said: “If loving the family of Muḥammad is Rāfiḍism (heresy), then let the *thaqalayn* (the inhabitants of the earth and the heavens, humans and jinn) bear witness that I am a Rāfiḍī (heretic).”²⁴⁴

Ibn Ḥajar al-Asqalani wrote the following regarding this matter: In the interpretation of the verse,

﴿إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا﴾

“Indeed, God intends to remove impurity (sin) from you, O, People of the Household, and to purify you with a thorough purification” (Q, al-Aḥzāb, 33:33), it has been established that Umm Salamah said: When this verse was revealed, the Prophet ﷺ called Fāṭimah, ‘Alī, Ḥasan, and Ḥusayn. He covered them with a cloak and said, “O, God, these are my ‘Ahl al-Bayt’.” This ḥadīth was narrated by Tirmidhī and others. The source of this narration traces back to Khadijah, because the two grandsons (Ḥasan and Ḥusayn) are the children of Fāṭimah al-Zahrā’. Fāṭimah is the daughter of Khadijah, and ‘Alī grew up in Khadijah’s house. After her passing, he married her daughter. Therefore, the Prophet’s ﷺ ‘Ahl al-Bayt’ is not attributed to anyone else, but rather to Khadijah.²⁴⁵

²⁴² Q, al-Aḥzāb, 33:21.

²⁴³ Fakhr al-Dīn Muḥammad ibn ‘Umar al-Rāzī, *Mafātīḥ al-ghayb (al-Tafsīr al-kabīr)*, 2:465.

²⁴⁴ Fakhr al-Dīn Muḥammad ibn ‘Umar al-Rāzī, *Mafātīḥ al-ghayb (al-Tafsīr al-kabīr)*, 7:390.

²⁴⁵ Aḥmad ibn ‘Alī ibn Ḥajar, *Fath al-bārī*, 7:138 – Manāqib Khadijah.

Ibn Taymīyah wrote the following on this matter: The ḥadīth of the cloak is an authentic ḥadīth. It was narrated by Aḥmad and Tirmidhī as the narration of Umm Salamah. Muslim in his *Ṣaḥīḥ* narrated it from the Mother of the Believers, ‘Ā’ishah.²⁴⁶ He also says: This ḥadīth is an authentic ḥadīth.²⁴⁷ In the same work, he also said: This matter is established in the *Ṣaḥīḥ*. The Prophet ﷺ wrapped his cloak over ‘Alī, Fāṭimah, Ḥasan, and Ḥusayn,²⁴⁸ and said: “O, God, these are my ‘Ahl al-Bayt.’ Remove impurity from them and purify them completely.”²⁴⁹

He also said: “What is authentic is that Muḥammad’s Āl are his Ahl al-Bayt. This view has been transmitted from al-Shāfi‘ī and Aḥmad. It is also the view of Abū Ja‘far (Muḥammad al-Bāqir) and others. As for the question of whether his wives are part of his Ahl al-Bayt or not, there are two opinions on this matter. This is based on two different reports from Aḥmad. This view has also been narrated from Zayd ibn Arqam.”

Ibn Taymīyah further states: “There is no dispute among Muslims regarding the inclusion of ‘Alī ibn Abī Ṭālib in the Ahl al-Bayt. This is so evident that it requires no proof. In fact, ‘Alī is the most virtuous of the Ahl al-Bayt and the most virtuous of Banū Hāshim. This is because it has been authentically established from the Prophet ﷺ that he wrapped his cloak over ‘Alī, Fāṭimah, Ḥasan, and Ḥusayn and said: ‘O, God, these are my Ahl al-Bayt.’”²⁵⁰

Critique of Some Interpretations in Tafsīr Regarding Our Topic

It is well known that scholars who have written tafsīr of the Qur’ān often cite one another. We frequently observe that a narration transmitted in one tafsīr or an explanation given in a commentary is repeated in various other exegeses. It is also apparent that some scholars who incorporate the views or narrations cited by earlier exegetes into their own tafsīrs do not always scrutinize whether the narration they are transmitting is authentic. As a result, they may inadvertently fall into the

²⁴⁶ Ibn Taymīyah Aḥmad ibn ‘Abd al-Ḥalīm, *Minhāj al-sunnah*, 2:121.

²⁴⁷ Ibn Taymīyah Aḥmad ibn ‘Abd al-Ḥalīm, *Minhāj al-sunnah*, 4:120, 121.

²⁴⁸ *Mirt*: A covering woven from wool. See: Ibn al-Athīr al-Mubārak ibn Muḥammad al-Jazarī, *al-Nihāyah fī gharīb al-ḥadīth wa-al-athar*, 4:319; Muḥammad ibn Abī Bakr al-Rāzī, *Mukhtār al-ṣiḥāḥ*, 1:293.

²⁴⁹ Ibn Taymīyah Aḥmad ibn ‘Abd al-Ḥalīm, *Minhāj al-sunnah*, 3:4.

²⁵⁰ Ibn Taymīyah Aḥmad ibn ‘Abd al-Ḥalīm, *Majmū‘ al-fatāwā*, 4:496.

same errors as those from whom they are quoting. Furthermore, it must be noted that in the interpretation and exegesis of this particular qur'ānic verse, the influence of sectarian affiliations, political factors, and extremes of exaggeration and negligence are clearly visible. For this reason, authors who have written on this subject have generally aimed to substantiate their sectarian perspectives.

II

THE RIGHTS

OF THE

AHL AL-BAYT

ALLEGIANCE TO THE *AHL AL-BAYT*: THE ḤADĪTH OF GHADĪR KHUMM

Being with Ahl al-Bayt and showing loyalty to them is among the matters on which Ahl al-Sunnah and the Shī'ah do not agree. We will attempt to explain what it means to adhere to them and to be with them. The ḥadīth known as “Ghadīr Khumm” pertains to this topic. *Ghadīr* means a pond — a body of water that forms in depressions after rainwater floods an area.²⁵¹ *Khumm* is a well-known location. It lies between Makkah and Madīnah, closer to Madīnah, and is about 4 km away from the area of Juḥfah.²⁵² On his return from the Farewell Ḥajj [Muḥammad's final pilgrimage before he died], the Messenger of God ﷺ stopped by the pond called “*Khumm*” and delivered a sermon. The reason he delivered this sermon at this location was as follows:

Before the Farewell Ḥajj, the Prophet ﷺ had sent Khālīd ibn al-Walīd to Yemen. Khālīd was victorious in his campaign and acquired a considerable amount of spoils, which he reported to the Prophet ﷺ requesting that someone be sent to distribute them. The Prophet ﷺ appointed ‘Alī for this task and instructed him to meet him in Makkah for Ḥajj after completing the distribution. In accordance with God's command, ‘Alī distributed four-fifths of the spoils among the warriors who participated in battle. The remaining one-fifth was divided into shares for God, the Prophet ﷺ, his relatives, orphans, the needy, and travelers. From this one-fifth, the portion designated for the Prophet's relatives was assigned to himself and the Prophet ﷺ.

Buraydah ibn al-Ḥaṣīb and some other warriors were displeased with this distribution. They traveled to Makkah and complained to the Prophet ﷺ about ‘Alī's actions, saying, “He did this, and he did that.” The Prophet ﷺ remained silent. Buraydah repeated his complaint three times.

Finally, the Prophet ﷺ asked, “O, Buraydah, do you bear resentment toward ‘Alī? Are you angry with him?” Buraydah replied,

²⁵¹ Yāqūt ibn ‘Abd Allāh al-Ḥamawī, *Muṣam al-buldān*, 1:223.

²⁵² Yaḥyá ibn Sharaf al-Nawawī, *al-Minhāj sharḥ ṣaḥīḥ Muslim ibn al-Ḥajjāj*, 15:179; Ibn Manzūr, *Lisān al-Arab*, 5:8; Yāqūt ibn ‘Abd Allāh al-Ḥamawī, *Muṣam al-buldān*, 4:188; ‘Ātiq ibn Ghayth al-Harbī, *Ma‘ālim Makkah al-tārikhiyah wa-al-athariyah*, 223; ‘Ātiq ibn Ghayth al-Bilādī, *Muṣam ma‘ālim al-Ḥijāz*, 571.

“Yes, O, Messenger of God.” The Prophet ﷺ said, “Do not do so. His share of the khums is even greater than that.” Buraydah then said: “After this command, I began to love ‘Alī because the Prophet ﷺ told me not to be angry with him.”

In his *Ṣaḥīḥ*, al-Bukhārī includes a chapter concerning the dispatch of ‘Alī ibn Abī Ṭālib and Khālīd ibn al-Walīd to Yemen before the Farewell Ḥajj. Under this chapter, one of the narrations he records is as follows: al-Barā’ ibn ‘Āzib said: The Messenger of God ﷺ sent us to Yemen with Khālīd ibn al-Walīd. Later, he sent ‘Alī in his place and instructed him: “Tell those who had gone with Khālīd that if they wish to remain with you (‘Alī), they may stay, and if they wish to return, they may do so.” Al-Barā’ said: “I was among those who chose to stay with him, and I acquired a few measures of spoils.”²⁵³

‘Abd Allāh ibn Buraydah narrated from his father, Buraydah ibn al-Ḥaṣīb, who said: The Prophet ﷺ sent ‘Alī to Khālīd to take charge of the khums. At that time, I harbored resentment toward ‘Alī and was angry with him. ‘Alī had just bathed, and I said to Khālīd, “Do you not see this?” When we reached the presence of the Prophet ﷺ I mentioned this to him. He asked me, “O, Buraydah, do you bear resentment toward ‘Alī?” I replied, “Yes.” Then he said, “Do not harbor resentment against him, for his share in the khums is even greater than this.”²⁵⁴

This ḥadīth has been narrated in greater detail by Aḥmad ibn Ḥanbal, al-Nasā’ī, and al-Bayhaqī. However, we have sufficed with the narration of al-Bukhārī.²⁵⁵

As the Messenger of God ﷺ was returning from the Farewell Pilgrimage, on the 18th of Dhū al-Ḥijjah, Sunday, March 17, 632 CE, he stopped by this pond. He commanded that all members of the caravan, both those who had advanced ahead and those who lagged behind, gather together. Once everyone had arrived, he led the noon prayer and then delivered his famous sermon. In his sermon, he addressed his companions, saying: “I am leaving with you the two weighty things (*al-thaqalayn*).” Due to the mention of the term *al-thaqalayn*, the narrations of this sermon became known as the “Ḥadīth of *al-Thaqalayn*.” The Shī‘ah interpret this ḥadīth as evidence for ‘Alī’s

²⁵³ Muḥammad ibn Ismā‘īl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, 5:206 #4349.

²⁵⁴ Muḥammad ibn Ismā‘īl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, 5:207 #4350.

²⁵⁵ Aḥmad ibn Ḥanbal, *al-Musnad*, 38:65 #22967, *Faḍā’il al-ṣaḥābah*, 2:690 #1180; Aḥmad ibn Shu‘ayb al-Nasā’ī, *al-Sunan al-kubrā*, 7:690 #8428.

caliphate, whereas Ahl al-Sunnah understand it as an exhortation to love and maintain devotion to the Prophet's family. Although the ḥadīth is authentic, there have been attempts to weaken it. Unfortunately, political and sectarian biases have led to disputes regarding its meaning and intended purpose. Each sectarian group has interpreted and explained the ḥadīth in accordance with its own doctrinal perspective. As in many other matters, extremism on both sides has led some Muslims to peril.

First, we will establish the sources of the narrations of this ḥadīth. Then, we will attempt to clarify its meaning and what the Messenger of God ﷺ intended by his words. The well-known “Ḥadīth of *al-Thaqalayn*”, in which the Prophet ﷺ stated, “I leave behind two weighty things”, has been transmitted with two distinct wordings:

1. The narration that mentions: “The book of God along with my *ʾitrah* (progeny) and my Ahl al-Bayt.”
2. The narration that mentions: “The book of God along with my *sunnah*” or “the Sunnah of His Prophet.”

Narrations with the Phrases “*ʾitrah*” and “*Ahl al-Bayt*”

The Companions who transmitted the ḥadīth with this wording are:

Zayd ibn Arqam
 Jābir ibn ‘Abd Allāh
 ‘Alī ibn Abī Ṭālib
 Abū Sa‘īd al-Khudrī
 Zayd ibn Thābit
 Buraydah ibn al-Ḥaṣīb
 Ḥudhayfah ibn Asīd al-Ghifārī
 Abū Dharr al-Ghifārī
 ‘Abd Allāh ibn ‘Umar
 Jubayr ibn Muṭ‘im
 ‘Abd Allāh ibn Ḥanṭab
 Nubayṭ ibn Shurayṭ

Ḥadīth of Zayd ibn Arqam

The ḥadīth as narrated by Zayd ibn Arqam was transmitted by the following ḥadīth scholars.²⁵⁶ First, we will present the narration from Muslim, followed by the narrations from Tirmidhī and Nasā'ī in *al-Sunan al-kubrā*, as they contain slight variations. For the remaining narrations, we will only indicate their sources.

The Narration in *Ṣaḥīḥ Muslim*:

يَزِيدُ بْنُ حَيَّانَ قَالَ: انْطَلَقْتُ أَنَا وَخُصَيْمُ بْنُ سَبْرَةَ وَعُمَرُ بْنُ مُسْلِمٍ إِلَى زَيْدِ بْنِ أَرْقَمَ فَلَمَّا جَلَسْنَا إِلَيْهِ قَالَ لَهُ خُصَيْمٌ لَقَدْ لَقِيتُ يَا زَيْدُ خَيْرًا كَثِيرًا رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَسَمِعْتُ حَدِيثَهُ وَعَزَّوْتُ مَعَهُ وَصَلَّيْتُ حَلْفُهُ لَقَدْ لَقِيتُ يَا زَيْدُ خَيْرًا كَثِيرًا حَدَّثَنَا يَا زَيْدُ مَا سَمِعْتَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَا ابْنَ أَخِي وَاللَّهِ لَقَدْ كَبِرْتُ سِنِّي وَقَدُمَ عَهْدِي وَنَسِيتُ بَعْضَ الَّذِي كُنْتُ أَعْيِي مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَمَا حَدَّثْتُكُمْ فَأَقْبِلُوا، وَمَا لَا فَلَا تُكَلِّفُونِيهِ. ثُمَّ قَالَ: قَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا فِينَا

²⁵⁶ Transmitters of the ḥadīth of Zayd ibn Arqam: We will suffice by mentioning the name of the author and the title of the book: Muslim ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim*; Muḥammad ibn 'Īsā al-Tirmidhī, *al-Sunan*; 'Abd Allāh ibn 'Abd al-Raḥmān al-Dārimī, *al-Musnad*; Aḥmad ibn Ḥanbal, *al-Musnad* and *Faḍā'il al-ṣaḥābah*; Muḥammad ibn Ḥibbān al-Bustī, *Ṣaḥīḥ Ibn Ḥibbān*; Muḥammad ibn 'Abd Allāh al-Ḥākim, *al-Mustadrak*; Aḥmad ibn Shu'ayb al-Nasā'ī, *al-Sunan al-kubrā*; Abū Bakr Aḥmad ibn 'Amr al-Bazzār, *al-Baḥr al-zakhkhār*, *Musnad al-Bazzār*; 'Abd ibn Ḥumayd, *al-Musnad*; Abū Bakr 'Abd Allāh ibn Muḥammad ibn Abī Shaybah, *al-Muṣannaf*; Sulaymān ibn Aḥmad al-Ṭabarānī, *al-Muṣjam al-kabīr*; Yaḥyā ibn al-Ḥusayn al-Shajarī, *al-Amālī al-khamīsīyah*; 'Alī ibn Muḥammad ibn Bishrān, *al-Amālī*; Abū Bakr Aḥmad ibn 'Alī al-Khaṭīb al-Baghdādī, *Talkhīṣ al-mutashābih*; Abū Bakr ibn Abī 'Āṣim Aḥmad ibn 'Amr, *al-Sunnah*; Abū Bakr Muḥammad ibn al-Ḥusayn al-Ājurrī, *al-Sharī'ah*; al-Ḥusayn ibn Mas'ūd al-Baghawī, *Sharḥ al-sunnah*; Abū Ja'far Aḥmad ibn Muḥammad al-Ṭaḥāwī, *Sharḥ mushkil al-āthār*; Ya'qūb ibn Sufyān al-Fasawī, *al-Ma'rifah wa-al-ta'rikh*; 'Abd al-Karīm ibn Muḥammad al-Rāfi', *al-Tadwīn fī akhbār Qazwīn*; Ibn al-Abbār Muḥammad ibn 'Abd Allāh al-Quḍā'ī al-Ṣadafī, *Muṣjam aṣḥāb al-qādī Abī 'Alī al-Ṣadafī*.

حَطِيبًا بِمَاءٍ يُدْعَى حُمًا بَيْنَ مَكَّةَ وَالْمَدِينَةِ ، فَحَمِدَ اللَّهُ وَأَثْنَى عَلَيْهِ وَوَعظَ وَذَكَرَ
ثُمَّ قَالَ: « أَمَّا بَعْدُ أَلَا أَيُّهَا النَّاسُ، فَإِنَّمَا أَنَا بَشَرٌ يُوشِكُ أَنْ يَأْتِيَ رَسُولُ رَبِّي
فَأُجِيبَ. وَأَنَا تَارِكٌ فِيكُمْ ثَقَلَيْنِ ، أَوَّلُهُمَا كِتَابُ اللَّهِ ، فِيهِ الْهُدَى وَالنُّورُ. فَخُذُوا
بِكِتَابِ اللَّهِ وَاسْتَمْسِكُوا بِهِ . فَحَثَّ عَلَى كِتَابِ اللَّهِ وَرَعَبَ فِيهِ، ثُمَّ قَالَ: وَأَهْلُ
بَيْتِي، أَذَكَّرُكُمْ اللَّهَ فِي أَهْلِ بَيْتِي ، أَذَكَّرُكُمْ اللَّهَ فِي أَهْلِ بَيْتِي ، أَذَكَّرُكُمْ اللَّهَ فِي أَهْلِ
بَيْتِي. » فَقَالَ لَهُ حُصَيْنٌ وَمَنْ أَهْلُ بَيْتِهِ يَا زَيْدُ، أَلَيْسَ نِسَاؤُهُ مِنْ أَهْلِ بَيْتِهِ ؟
قَالَ: نِسَاؤُهُ مِنْ أَهْلِ بَيْتِهِ ، وَلَكِنْ أَهْلُ بَيْتِهِ مِنْ حُرِّمِ الصَّدَقَةِ بَعْدَهُ . قَالَ:
وَمَنْ هُمْ ؟ قَالَ: هُمْ آلُ عَلِيٍّ وَآلُ عَقِيلٍ وَآلُ جَعْفَرٍ وَآلُ عَبَّاسٍ. قَالَ: كُلُّ
هَؤُلَاءِ حُرِّمِ الصَّدَقَةِ ؟ قَالَ: نَعَمْ.

Muslim narrates in his *Ṣaḥīḥ* from Yazīd ibn Ḥayyān: Yazīd ibn Ḥayyān said: I, Ḥuṣayn ibn Sabrah and ‘Umar ibn Muslim went to Zayd ibn Arqam. After we sat with him, Ḥuṣayn said to him: “O, Zayd! You have encountered much goodness. You saw the Messenger of God ﷺ you heard his ḥadīths, fought in battle alongside him, and prayed behind him. In short, you have attained much goodness. O Zayd! Tell us what you heard from the Messenger of God ﷺ.” Zayd said: “O, son of my brother, I have grown old, and my death is near. Some of what I learned from the Messenger of God ﷺ I have forgotten. So accept what I narrate to you and do not ask me about anything beyond what I relate.” Zayd continued: “One day, the Messenger of God ﷺ stood and delivered a sermon at a place called Khumm, located between Makkah and Madīnah. He praised God, exhorted, and reminded the people, then said: ‘O, people, I am but a human being. The messenger of my Lord [the angel of death] is soon to come to me, and I will respond (to his call). I am leaving among you two weighty things (*al-thaqalayn*): The first is the book of God. In it is guidance and light. Take hold of the book of God and adhere to it.’ He strongly encouraged adherence to the book of God. Then he said: ‘(The second is) my Ahl al-Bayt. I remind you of God concerning my Ahl al-Bayt, I remind you of God concerning my Ahl al-Bayt, I remind you of God concerning my Ahl al-Bayt.’” Ḥuṣayn asked: “Who are his Ahl al-Bayt, O, Zayd? Are his wives not from his Ahl al-Bayt?” Zayd said: “His wives are from his Ahl al-Bayt. But the

core of his Ahl al-Bayt are those to whom charity (zakāt) has been forbidden after him.” Ḥuṣayn asked: “And who are they?” Zayd replied: “They are the family (*āl*) of ‘Aqīl, the family of Ja‘far, and the family of ‘Abbās.” Ḥuṣayn asked: “Has zakāt been forbidden to all of them?” Zayd said: “Yes.” ²⁵⁷

Imām Muslim also narrated in his *Ṣaḥīḥ*:

عَنْ يَزِيدَ بْنِ حَيَّانَ عَنْ زَيْدِ بْنِ أَرْقَمَ. قَالَ: دَخَلْنَا عَلَيْهِ فَقُلْنَا لَهُ لَقَدْ رَأَيْتَ خَيْرًا. لَقَدْ صَاحَبْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَصَاحَبْتَ خَلْفَهُ. وَسَاقَ الْحَدِيثَ بِنَحْوِ حَدِيثِ أَبِي حَيَّانَ غَيْرَ أَنَّهُ قَالَ « أَلَا وَإِنِّي تَارِكٌ فِيكُمْ ثَقَلَيْنِ أَحَدُهُمَا كِتَابُ اللَّهِ عَزَّ وَجَلَّ هُوَ حَبْلُ اللَّهِ مَنْ اتَّبَعَهُ كَانَ عَلَى الْهُدَى وَمَنْ تَرَكَهُ كَانَ عَلَى ضَلَالَةٍ ». وَفِيهِ فَقُلْنَا مَنْ أَهْلُ بَيْتِهِ ، نِسَاؤُهُ ؟ قَالَ: لَا ، وَأَيْمُ اللَّهِ . إِنَّ الْمَرْأَةَ تَكُونُ مَعَ الرَّجُلِ الْعَصْرَ مِنَ الدَّهْرِ، ثُمَّ يُطَلِّقُهَا فَتَرْجِعُ إِلَى أَبِيهَا وَقَوْمِهَا. أَهْلُ بَيْتِهِ أَصْلُهُ وَعَصَبَتُهُ الَّذِينَ حُرِّمُوا الصَّدَقَةُ بَعْدَهُ.

On the authority of Yazid ibn Ḥayyān from Zayd ibn Arqam, who said: “We entered upon him and said to him, ‘You have seen great goodness. You accompanied the Messenger of God ﷺ and prayed behind him’.” Then he narrated the ḥadīth similar to the narration of Abū Ḥayyān, except that he said: “Behold! I am leaving among you two weighty things: the first of them is the book of God, the Mighty and Majestic—it is the Rope of God. Whoever follows it will be guided, and whoever abandons it will be in error.” And in it, we asked: ‘Who are his Ahl al-Bayt? Are his wives among his Ahl al-Bayt?’ He replied: “No, by God! A woman stays with a man for a period of time, then he divorces her, and she returns to her father and her people. His Ahl al-Bayt are his origin and his close kin, those for whom charity has been forbidden after him.”²⁵⁸

Qāḍī ‘Iyāḍ, in his commentary *Ikmāl al-mu‘lim* on *Ṣaḥīḥ Muslim*, explains the contradiction between the two narrations as follows: In the first narration, Zayd ibn Arqam is asked: “O, Zayd, are his wives not from his Ahl al-Bayt?” Zayd’s response is: “His wives are from his Ahl

²⁵⁷ Muslim ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim*, 4:1873 #2408.

²⁵⁸ Muslim ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim*, 4:1874 #2408.

al-Bayt, but his Ahl al-Bayt are those upon whom zakāt has been made forbidden.” However, in the ḥadīth of Muḥammad ibn Bakkār, he states: “By God, no. His Ahl al-Bayt are those of his own lineage and close kin.” In this narration, he does not count his wives as part of his Ahl al-Bayt. The meaning of this is as follows: According to the first narration, his wives are considered part of his household while they live with him in the same home. However, Zayd then clarifies by stating that his Ahl al-Bayt are those upon whom zakāt has been made forbidden—thus excluding his wives, as they do not fall under this ruling.²⁵⁹

Imām Nawawī, in his commentary on *Ṣaḥīḥ Muslim*, explains this as follows: There is a contradiction apparent in these two narrations. In the narrations outside *Ṣaḥīḥ Muslim*, the wives are not considered part of the Ahl al-Bayt. In this case, the first narration can be understood as follows: When it is said that his wives are from his Ahl al-Bayt, the intended meaning is that they live with him in the same house and he provides for their sustenance. He has commanded respect and honor for his Ahl al-Bayt, referred to them as “the two precious things,” and exhorted his community regarding their rights. His wives are included in all of these matters. However, they are not included among those upon whom zakāt is forbidden. This distinction is indicated in the first narration, where it is stated that his wives are from his Ahl al-Bayt, but his Ahl al-Bayt are those upon whom zakāt has been made forbidden.²⁶⁰

²⁵⁹ Al-Qāḍī ‘Iyāḍ ibn Mūsá, *Ikmāl al-mu‘līm bi-fawā’id Muslim*, 7:212.

²⁶⁰ Yahyá ibn Sharaf al-Nawawī, *al-Minhāj sharḥ ṣaḥīḥ Muslim ibn al-Ḥajjāj*, 8:151.

PAYING ZAKĀT TO THE WIVES OF THE PROPHET

Is zakāt forbidden for the Prophet’s wives, or is it not? There is a difference of opinion among scholars on this issue. According to some, the Prophet’s wives are outside the scope of the Ahl al-Bayt who are prohibited from receiving zakāt. According to the Mālikī scholar Ibn Baṭṭāl, it is unanimously permissible for them to receive zakāt.²⁶¹ According to some jurisprudence scholars, just as zakāt is forbidden for the Ahl al-Bayt, it is also forbidden for the Prophet’s wives and slaves. Ibn Qudāmah, a Ḥanbalī scholar, cited the following narration as evidence: Khallāl from Abī Mulaikah transmitted from the mother of the believers, ʿĀʾishah, who said: “*Ṣadaqah* (zakāt) is not lawful for the family of Muḥammad.” This narration serves as evidence that zakāt is forbidden for them.²⁶² Ibn Abī Shaybah also narrated this ḥadīth in his *al-Muṣannaf*.²⁶³ Ḥadīth scholars such as Tirmidhī, Abū Dāwūd, Ibn Ḥibbān, and Ibn Ḥuzaymah reported from Abū Rāfiʿ (the Prophet’s freed slave) who transmitted this *marfūʿ* ḥadīth: “*Ṣadaqah* (zakāt) is not lawful for us (the slaves).”²⁶⁴ According to those who consider these narrations as evidence, if zakāt is forbidden for the Prophet’s freed slaves, it is even more appropriate to say that it is forbidden for his wives.

The ḥadīth narrated by Imām Muslim from Zayd ibn Arqam has also been narrated by the following ḥadīth scholars:²⁶⁵

²⁶¹ ʿAlī ibn Khalaf ibn Baṭṭāl al-Qurṭubī, *Sharḥ Ṣaḥīḥ al-Bukhārī*, 3:544.

²⁶² Ibn Qudāmah ʿAbd Allāh ibn Aḥmad, *al-Mughnī*, 2:518.

²⁶³ Ibn Abī Shaybah ʿAbd Allāh ibn Muḥammad, *al-Muṣannaf*, 3:214 #10811.

²⁶⁴ Muḥammad ibn ʿIsā al-Tirmidhī, *al-Sunan*, 2:39 #657; Abū Dāwūd Sulaymān ibn al-Ashʿath, *al-Sunan*, 3:88 #1650; Muḥammad ibn Khuzaymah, *al-Ṣaḥīḥ*, 4:57 #2344; Muḥammad ibn Ḥibbān al-Bustī, *al-Ṣaḥīḥ*, 8:88 #3293.

²⁶⁵ Ahmed ibn Ḥanbal, *al-Musnad*, 4:366 #19479; Muḥammad ibn Khuzaymah, *al-Ṣaḥīḥ*, 4:62 #2357; Aḥmad ibn Shuʿayb al-Nasāʾī, *al-Sunan al-kubrā*, 7:320 #8119; Abū Bakr Aḥmad ibn ʿUmar al-Bazzār, *al-Baḥr al-zakḥkhār (Musnad al-Bazzār)*, 10:240 #4336; Ibn Mandah Muḥammad ibn Ishāq, *al-Tawḥīd*, 2:31 #594; Ibn Abī ʿĀṣim Aḥmad ibn ʿAmr, *al-Sunnah*, 4:69 #1332; Abū Bakr Aḥmad ibn al-Ḥusayn al-Bayhaqī, *al-Sunan al-kubrā*, 2:148 #2871, 7:30 #13619; Aḥmad ibn Muḥammad Abū Jaʿfar al-Ṭaḥāwī, *Sharḥ mushkil al-āthār*, #3464; al-Ḥusayn ibn Masʿūd al-Baghawī, *Sharḥ al-sunnah*, 14:118 #3913; Sulaymān ibn Aḥmad al-Ṭabarānī, *al-Muṣam al-kabīr*, 5:111 #4886, 5:112 #4888; ʿAbd Allāh ibn ʿAbd al-Raḥmān al-Dāramī, *al-Musnad*, 2:524 #3316; Ibn Abī Shaybah ʿAbd Allāh ibn Muḥammad, *al-Musnad*, 1:277 #514.

Tirmidhī's narration from Zayd ibn Arqam is as follows:

عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ ، عَنْ زَيْدِ بْنِ أَرْقَمَ رَضِيَ اللَّهُ عَنْهُمَا قَالَا: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: « إِنِّي تَارِكٌ فِيكُمْ مَا إِنْ تَمَسَّكْتُمْ بِهِ لَنْ تَضِلُّوا بَعْدِي. أَحَدُهُمَا أَغْظَمُ مِنَ الْآخَرِ. كِتَابُ اللَّهِ حَبْلٌ مَمْدُودٌ مِنَ السَّمَاءِ إِلَى الْأَرْضِ . وَعِزَّتِي، أَهْلُ بَيْتِي، وَلَنْ يَتَفَرَّقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ. فَانْظُرُوا كَيْفَ تَخْلُقُونِي فِيهِمَا ».

From Ḥabīb ibn Abī Thābit, from Zayd ibn Arqam, who said: The Messenger of God ﷺ said: ²⁶⁶ “I am leaving among you two things, and if you hold fast to them, you will never go astray after me. One of them is greater than the other. The book of God is a rope stretched from the heavens to the earth, and my family, the people of my house. These two will never separate until they come to me at the Pond (*al-Hawḍ*) [in Heaven]. So, look at how you will treat them after me.” ²⁶⁷

This ḥadīth with this wording has also been narrated by Ḥākim in his *al-Mustadrak*. ²⁶⁸ The narration in *al-Sunan al-kubrā* by al-Nasā'ī is a bit more detailed.

عَنْ أَبِي الطُّفَيْلِ ، عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ: لَمَّا رَجَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ حَبَّةِ الْوَدَاعِ، وَنَزَلَ غَدِيرِ حُمٍّ، أَمَرَ بِدَوْحَاتٍ فَقُمِمْنَ. ثُمَّ قَالَ: « كَأَنِّي قَدْ دُعِيتُ فَأَجَبْتُ . إِنِّي قَدْ تَرَكْتُ فِيكُمْ الثَّقَلَيْنِ ، أَحَدُهُمَا أَكْبَرُ مِنَ الْآخَرِ. كِتَابُ اللَّهِ ، وَعِزَّتِي أَهْلُ بَيْتِي. فَانْظُرُوا كَيْفَ تَخْلُقُونِي فِيهِمَا ؟ فَإِنَّهُمَا لَنْ يَتَفَرَّقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ. ثُمَّ قَالَ: إِنَّ اللَّهَ مُؤَلَّيٌّ ، وَأَنَا وَلِيُّ كُلِّ مُؤْمِنٍ. ثُمَّ أَخَذَ بِيَدِ عَلِيٍّ فَقَالَ: مَنْ كُنْتُ وَلِيِّهُ فَهَذَا وَلِيُّهُ. اللَّهُمَّ وَالِ مَنْ وَالَاهُ

²⁶⁶ Al-Tirmidhī, in his transmission of this ḥadīth, said: “The two said.” The two intended are Zayd ibn Arqam and Ḥabīb ibn Abī Thābit. In this transmission, Ḥabīb ibn Abī Thābit narrates directly from Zayd ibn Arqam. In some versions, Ḥabīb ibn Abī Thābit narrates from Abū al-Tufayl, and Abū al-Tufayl from Zayd ibn Arqam. al-Bazzār and al-Nasā'ī narrated it in the singular, saying: “He said.”

²⁶⁷ Muḥammad ibn 'Isā al-Tirmidhī, *al-Sunan*, 13:409 #4157.

²⁶⁸ Muḥammad ibn 'Abd Allāh al-Ḥākim, *al-Mustadrak*, 3:160 #4711.

، وَعَادِ مَنْ عَادَاهُ. « فَقُلْتُ لِزَيْدٍ: سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَا كَانَ فِي الدُّوحَاتِ رَجُلٌ إِلَّا رَأَاهُ بِعَيْنِهِ وَسَمِعَ بِأُذُنِهِ.

Narrated Abū al-Ṭufayl, from Zayd ibn Arqam: When the Messenger of God ﷺ returned from the Farewell Pilgrimage and stopped at Ghadir Khumm, he ordered for some trees to be gathered. Then he said, “It seems that I have been called and I have responded. I have left among you two precious things; one of them is greater than the other. The book of God, and my family, my Ahl al-Bayt. So look at how you will succeed me in them. For they will never part until they come to me at the Pond.” Then he said, “Indeed, God is my Protector, and I am the Protector of every believer.” Then he took the hand of ‘Alī [and raised it high] and said, “Whoever I am his protector, this is his protector. O, God, be the protector of whoever supports him, and be the enemy of whoever opposes him.” I said to Zayd, “Did you hear this from the Messenger of God ﷺ?” He said, “There was no man under the trees except that he saw it with his own eyes and heard it with his own ears.”²⁶⁹

This ḥadīth has also been narrated with this wording in Ṭāḥāwī’s *Sharḥ al-mushkil al-āthār*²⁷⁰ and Tabarānī’s *al-Muṣjam al-kabīr*.²⁷¹ The narration of ‘Āmir ibn Wāthilah from Zayd ibn Arqam is as follows:

عَنْ ابْنِ وَاثِلَةَ (عَامِرِ بْنِ وَاثِلَةَ اللَّيْثِيِّ. صَحَابِي)، أَنَّهُ سَمِعَ زَيْدَ بْنَ أَرْقَمَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: نَزَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَ مَكَّةَ وَالْمَدِينَةِ عِنْدَ شَجَرَاتٍ خَمْسٍ دُوحَاتٍ عِظَامٍ. فَكَنَسَ النَّاسُ مَا تَحْتَ الشَّجَرَاتِ، ثُمَّ رَاحَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَشِيَّةً فَصَلَّى. ثُمَّ قَامَ حَظِييًّا، فَحَمِدَ اللَّهَ وَاتَّخَذَ عَلَيْهِ. وَذَكَرَ وَوَعِظَ، فَقَالَ: مَا شَاءَ اللَّهُ أَنْ يَقُولَ: ثُمَّ قَالَ: « أَيُّهَا النَّاسُ، إِنِّي تَارِكٌ فِيكُمْ أَمْرَيْنِ. لَنْ تَضِلُّوا إِنْ اتَّبَعْتُمُوهُمَا، وَهُمَا: كِتَابُ اللَّهِ، وَأَهْلُ بَيْتِي عِزَّتِي. »

²⁶⁹ Aḥmad ibn Shu‘ayb al-Nasā’ī, *al-Sunan al-kubrā*, 7:310 #8092, 7:437 #8410; *Khaṣā’iṣ ‘Alī*, 1:96 #79; *Faḍā’il al-ṣahābah*, 1:15 #45.

²⁷⁰ Aḥmad ibn Muḥammad Abū Ja‘far al-Ṭāḥāwī, *Sharḥ mushkil al-āthār*, 5:18 #1765.

²⁷¹ Sulaymān ibn Aḥmad al-Ṭabarānī, *al-Muṣjam al-kabīr*, 5:88 #4836, #4846, #4847.

From Ibn Wāthilah (Āmir ibn Wāthilah al-Laythī, a Companion), who said: He heard Zayd ibn Arqam say: The Messenger of God ﷺ stopped between Makkah and Madīnah at a place with five large trees. The people cleared the area beneath the trees, then in the evening, the Messenger of God ﷺ went and prayed. Then he stood up as a preacher, praised God and thanked Him. He mentioned and admonished, and said: “What God wills for me to say: O, People, I am leaving two matters among you. You will not go astray if you follow them, and they are: the book of God and my family, my Ahl al-Bayt.”²⁷²

The ḥadīth of Jābir ibn ‘Abd Allāh:

According to the narration of Tirmidhī:

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ، قَالَ : رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَجَّتِهِ يَوْمَ عَرَفَةَ وَهُوَ عَلَى نَاقَتِهِ الْقَصْوَاءِ يَخْطُبُ ، فَسَمِعْتُهُ يَقُولُ : « يَا أَيُّهَا النَّاسُ إِنِّي تَرَكْتُ فِيكُمْ مَا إِنْ أَحَذْتُمْ بِهِ لَنْ تَضِلُّوا: كِتَابَ اللَّهِ، وَعِثْرَتِي أَهْلَ بَيْتِي. » قال (الترمذي): وَفِي الْبَابِ عَنْ أَبِي ذَرٍّ ، وَأَبِي سَعِيدٍ ، وَزَيْدِ بْنِ أَرْقَمٍ ، وَحُذَيْفَةَ بْنِ أَسِيدٍ . وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

From Jābir ibn ‘Abd Allāh, who said: “I saw the Messenger of God ﷺ during his Hajj on the Day of ‘Arafah, riding on his camel, al-Qaswā, giving a sermon. I heard him say: ‘O, people, I am leaving among you that which, if you hold fast to it, you will never go astray: the book of God and my family, my Ahl al-Bayt’.”²⁷³ Tirmidhī said: “And in this chapter, there are narrations from Abū Dharr, Abū Sa‘īd, Zayd ibn Arqam, and Ḥudhayfah ibn Asīd. This is a *ḥasan gharīb* (good and strange) ḥadīth from this particular chain.”

This wording has also been narrated from Jābir in the following sources: In Tabarānī’s *al-Muḥam al-kabīr* and *al-Muḥam al-awsaṭ* books,²⁷⁴ as well as in ‘Abd al-Karīm al-Rāfi‘ī’s *al-Tadwīn fī akhbār Qazwīn*.²⁷⁵

²⁷² Muḥammad ibn ‘Abd Allāh al-Ḥākim, *al-Mustadrak*, 3:118 #4577.

²⁷³ Muḥammad ibn ‘Īsā al-Tirmidhī, *al-Sunan*, 6:131 #3786.

²⁷⁴ Sulaymān ibn Aḥmad al-Ṭabarānī, *al-Muḥam al-kabīr*, 3:111 #2614; *al-Muḥam al-awsaṭ*, 5:89 #4757.

²⁷⁵ ‘Abd al-Karīm al-Rāfi‘ī, *al-Tadwīn fī akhbār Qazwīn*, 2:66 #644.

Ali Ibn Abī Ṭālib's ḥadīth:

It has been narrated by Aḥmad ibn 'Amr al-Bazzār in his book *al-Baḥr al-zakḥkhār*.

عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنِّي مَقْبُوضٌ وَإِنِّي قَدْ تَرَكْتُ فِيكُمْ الثَّقَلَيْنِ، كِتَابَ اللَّهِ وَأَهْلَ بَيْتِي. وَإِنَّكُمْ لَنْ تَضِلُّوا بَعْدَهَا. وَأَنَّهُ لَنْ تَقُومَ السَّاعَةُ حَتَّى يُبْتَغَى أَصْحَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، كَمَا تُبْتَغَى الضَّالَّةُ فَلَا تُوجَدُ.»

On the authority of 'Alī, who said: The Messenger of God ﷺ said, “I am about to be taken, and I have left two heavy things with you: the book of God and my family. And you will not go astray after them. And the Hour will not come until the companions of the Messenger of God ﷺ are sought, just as a lost thing is sought, but they will not be found.” (This means that in certain eras, people will search for the time of the blessed companions, asking, “Where are the Companions of the Prophet?”)²⁷⁶

The narration from the book *al-Sunnah* by Ibn Abī 'Āṣim:

عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنِّي تَرَكْتُ فِيكُمْ مَا إِنْ أَخَذْتُمْ بِهِ لَنْ تَضِلُّوا ، كِتَابَ اللَّهِ سَبَبُهُ بِيَدِ اللَّهِ، وَسَبَبُهُ بِأَيْدِيكُمْ، وَأَهْلَ بَيْتِي.»

Narrated by 'Alī, that the Messenger of God ﷺ said: “I have left with you that if you hold onto it, you will never go astray: the book of God, the link of which is in the Hand of God, and the link of which is in your hands, my family.”²⁷⁷

²⁷⁶ Abū Bakr Aḥmad ibn 'Umar al-Bazzār, *al-Baḥr al-zakḥkhār* (*Musnad al-Bazzār*), 3:89 #864.

²⁷⁷ Ibn Abī 'Āṣim Aḥmad ibn 'Amr, *al-Sunnah*, 2:645 #1558.

The Ḥadīth of Ḥudhayfah ibn Asīd al-Ghifārī:

Narrated by Aḥmad ibn Sulaymān al-Ṭabarānī in his book *al-Muḥam al-kabīr*:

عَنْ أَبِي الطُّفَيْلِ ، عَنْ حُذَيْفَةَ بْنِ أَسِيدِ الْغِفَارِيِّ ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ: « أَتَيْهَا النَّاسُ، إِلَيَّ فَرَطُ لَكُمْ ، وَارْدُونَ عَلَيَّ الْحَوْضَ ، حَوْضٌ أَعْرَضُ مَا بَيْنَ صَنْعَاءَ وَبُصْرَى، فِيهِ عَدَدُ النُّجُومِ قَدْحَانُ مِنْ فِضَّةٍ ، وَإِنِّي سَأَلْتُكُمْ حِينَ تَرُدُّونَ عَلَيَّ عَنِ الثَّقَلَيْنِ ، فَانْظُرُوا كَيْفَ تَخْلُقُونِي فِيهِمَا ؟ السَّبَبُ الْأَكْبَرُ كِتَابُ اللَّهِ عَزَّ وَجَلَّ ، سَبَبُ طَرَفُهُ بِيَدِ اللَّهِ ، وَطَرَفُهُ بِأَيْدِيكُمْ ، فَاسْتَمْسِكُوا بِهِ ، وَلَا تَضَلُّوا وَلَا تُبَدِّلُوا ، وَعِزَّتِي أَهْلُ بَيْتِي ، فَإِنَّهُ قَدْ نَبَّأَنِي اللَّطِيفُ الْخَبِيرُ أَنَّهُمَا لَنْ يَنْفَضِيَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ. »

From Abū Ṭufayl, from Ḥudhayfah ibn Asīd al-Ghifārī, that the Messenger of God ﷺ said: “O, people, I am your forerunner, and you will come to me at the pond. The pond [in Heaven] is as wide as the distance between San‘ā’ and Baṣrah, with the number of stars being two silver vessels. And I will ask you when you come to me about the two weighty matters, so look to how you will leave them after me. The greatest cause is the book of God, the Mighty and Majestic, whose end is in the hand of God, and its other end is in your hands. So hold fast to it, and do not go astray or change it. And my family, my Ahl al-Bayt, for indeed the Subtle and Informed One has informed me that they will not separate until they come to me at the pond [in Heaven].”²⁷⁸

This ḥadīth with this wording has been narrated in the book *al-Hawḍ wa-al-kawthar*²⁷⁹ by Baqīy ibn Makhḥad and in the book *Ḥilyat al-awliyā’* by Abū Nu‘aym al-Iṣfahānī.²⁸⁰

²⁷⁸ *Sabab* means “rope.” See: Ibn al-Athīr al-Mubārak ibn Muḥammad al-Jazarī, *al-Nihāyah fī ḡharīb al-ḥadīth wa-al-athar*, 2:329; Sulaymān ibn Aḥmad al-Ṭabarānī, *al-Muḥam al-kabīr*, 3:113 #2617. In this transmission (3:297 #2980), the sermon delivered by the Messenger of God, peace and blessings be upon him, is longer.

²⁷⁹ Baqīy ibn Makhḥad, *al-Hawḍ wa-al-kawthar*, 1:19 #12.

The ḥadīth of Zayd ibn Thābit:

عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنِّي تَارِكٌ فِيكُمْ خَلِيْفَتَيْنِ: كِتَابُ اللَّهِ، حَبْلٌ مَمْدُودٌ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، أَوْ مَا بَيْنَ السَّمَاءِ إِلَى الْأَرْضِ، وَعِزَّتِي أَهْلُ بَيْتِي، وَإِنَّهُمَا لَنْ يَتَفَرَّقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.»

Zayd ibn Thābit said: The Messenger of God ﷺ said: “I am leaving two successors among you: the book of God, a rope extended between the heavens and the earth, or between the heaven and the earth, and my family, my household. Indeed, these two will never separate until they come to me at the Pond.”²⁸¹

Aḥmad ibn Ḥanbal has narrated this in *al-Musnad* and *Faḍāʾil al-Ṣahābah*. Additionally, ‘Abd ibn Ḥumayd,²⁸² Ibn Abī Shaybah,²⁸³ al-Tabarānī,²⁸⁴ Ibn Abī Asim,²⁸⁵ and Ya‘qūb ibn Sufyān al-Fasawī²⁸⁶ have also narrated this ḥadīth in their books.

The ḥadīth of Abū Sa‘īd al-Khudrī:

عَنْ أَبِي سَعِيدٍ ، قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : « إِنِّي تَارِكٌ فِيكُمْ الثَّقَلَيْنِ ، أَحَدُهُمَا أَكْبَرُ مِنَ الْآخَرِ : كِتَابُ اللَّهِ حَبْلٌ مَمْدُودٌ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ، وَعِزَّتِي أَهْلُ بَيْتِي ، وَإِنَّهُمَا لَنْ يَفْتَرَقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ . »

Abū Sa‘īd said: The Messenger of God ﷺ said: “I am leaving among you two precious things, one of which is greater than the other: the book of God, which is a rope extended from the heavens to the earth, and my

²⁸⁰ Abū Nu‘aym Aḥmad ibn ‘Abd Allāh al-Iṣfahānī, *Hilyat al-awliyā’*, 1:355; al-Ḥakīm al-Tirmidhī Muḥammad ibn ‘Alī, *Nawādir al-uṣūl*, 1:258.

²⁸¹ Aḥmad ibn Ḥanbal, *al-Musnad*, 5:181 #21911; *Faḍāʾil al-ṣahābah*, 2:603 #1032, 2:786 #1403.

²⁸² ‘Abd ibn Ḥumayd, *al-Muntakhab min al-Musnad*, 1:108 #240.

²⁸³ Ibn Abī Shaybah ‘Abd Allāh ibn Muḥammad, *al-Musnad*, 1:72 #135.

²⁸⁴ Sulaymān ibn Aḥmad al-Ṭabarānī, *al-Muḥjam al-kabīr*, 5:73 #4789, #4790, #4791.

²⁸⁵ Ibn Abī ‘Āṣim Aḥmad ibn ‘Amr, *al-Sunnah*, 2:643 #1548, #1549.

²⁸⁶ Ya‘qūb ibn Sufyān al-Fasawī, *al-Maʾrifah wa-al-tārīkh*, 1:450.

family, my Ahl al-Bayt. Both of them will never separate until they come to me at the Pond (of Paradise).”²⁸⁷

Narration from ‘Alī ibn al-Ja’d’s *Musnad*:

عَنْ أَبِي سَعِيدٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنِّي أُوشِكُ أَنْ أُدْعَى فَأُجِيبَ، وَإِنِّي تَارِكٌ فِيكُمْ الثَّقَلَيْنِ كِتَابَ اللَّهِ، حَبْلٌ مَمْدُودٌ مِنَ السَّمَاءِ إِلَى الْأَرْضِ وَعِزَّتِي أَهْلَ بَيْتِي. وَإِنَّ اللَّطِيفَ الْخَبِيرَ أَخْبَرَنِي: أَنَّهُمَا لَنْ يَفْتَرَقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ، فَاَنْظُرُوا بِمَا تَخْلُقُونِي فِيهِمَا.»

Abū Sa’īd reported that the Prophet ﷺ said: “I am about to be called and I will respond. And I am leaving among you two heavy things: the book of God, which is a rope extended from the heavens to the earth, and my family, my Ahl al-Bayt. And indeed, the Subtle, the Aware, has informed me that they will not separate until they come to me at the pond. So look to see how you will treat them after me.”²⁸⁸

Narration from Abū Dharr al-Ghifari:

عَنْ حَنْشٍ قَالَ: رَأَيْتُ أَبَا ذَرٍّ آخِذًا بِخَلْقَةِ بَابِ الْكَعْبَةِ وَهُوَ يَقُولُ: يَا أَيُّهَا النَّاسُ، أَنَا أَبُو ذَرٍّ، فَمَنْ عَرَفَنِي إِلَّا وَأَنَا أَبُو ذَرٍّ الْعِفَارِيُّ، لَا أُحَدِّثُكُمْ إِلَّا مَا سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ يَقُولُ: سَمِعْتُهُ وَهُوَ يَقُولُ: «أَيُّهَا النَّاسُ، إِنِّي قَدْ تَرَكْتُ فِيكُمْ الثَّقَلَيْنِ: كِتَابُ اللَّهِ عَزَّ وَجَلَّ وَعِزَّتِي أَهْلَ بَيْتِي، وَأَحَدُهُمَا أَفْضَلُ مِنَ الْآخَرِ، كِتَابُ اللَّهِ عَزَّ وَجَلَّ. وَلَنْ يَتَفَرَّقَا حَتَّى يَرِدَا

²⁸⁷ Aḥmad ibn Ḥanbal, *al-Musnad*, 3:17 #11148, #11229, #11582; *Faḍā’il al-ṣaḥābah*, 2:779 #990.

²⁸⁸ Abū Ya’lā Aḥmad ibn ‘Alī, *al-Musnad*, 2:6 #1021, 2:47 #1140; Ibn Abī ‘Āṣim Aḥmad ibn ‘Amr, *al-Sunnah*, 4:70 #1333, 4:71 #1334; Sulaymān ibn Aḥmad al-Ṭabarānī, *al-Muḥjam al-kabīr*, 3:110 #2612; *al-Muḥjam al-awsaṭ*, 3:374 #3439, 4:33 #3542; *al-Muḥjam al-sagħīr*, 1:226 #363; al-Ḥusayn ibn Mas‘ūd al-Baghawī, *Sharḥ al-sunnah*, 14:118 #3914; Muḥammad ibn Sa’d, *al-Ṭabaqāt al-kubrā*, 2:194 #1991; ‘Alī ibn Muḥammad ibn al-Maghāzili, *Manāqib ‘Alī*, 1:303 #282, 1:304 #283; ‘Alī ibn al-Ja’d, *al-Musnad*, 1:397 #2711.

عَلَيَّ الْخَوْضَ، وَإِنَّ مَثَلَهُمَا كَمَثَلِ سَفِينَةِ نُوحٍ، مَنْ رَكِبَهَا نَجَا، وَمَنْ تَرَكَهَا غَرِقَ»

Ḥanash said: “I saw Abū Dharr holding onto the ring of the door of the Ka‘abah and saying: ‘O, people, I am Abū Dharr. Whoever knows me, knows me, and I am Abū Dharr al-Ghifari. I will not tell you anything except what I heard the Messenger of God ﷺ say. I heard him say: ‘O, people, I have left among you two heavy things: the book of God, the Mighty and Majestic, and my family, my Ahl al-Bayt. And one of them is better than the other, the book of God, the Mighty and Majestic. They will not separate until they come to me at the pond. Their example is like the example of Noah’s Ark: whoever boards it will be saved, and whoever leaves it will drown’.”²⁸⁹

The ḥadīth of Jubayr ibn Mut‘im:

عَنْ جُبَيْرِ بْنِ مُطْعِمٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: « أَلَسْتُ مَوْلَاكُمْ، أَلَسْتُ خَيْرَكُمْ؟ قَالُوا: بَلَى يَا رَسُولَ اللَّهِ. قَالَ: فَإِنِّي فَرَطٌ لَكُمْ عَلَى الْخَوْضِ يَوْمَ الْقِيَامَةِ. وَاللَّهُ سَائِلُكُمْ عَنِ اثْنَيْنِ عَنِ الْقُرْآنِ وَعَنْ عَثْرَتِي. »

Jubayr ibn Mut‘im said: The Messenger of God ﷺ said: “Am I not your master? Am I not the best among you?” They replied, “Yes, O, Messenger of God.” He said, “Then I am your forerunner at the basin [in Heaven] on the Day of Judgment. And God will question you about two things: about the Qur’ān and about my family.”²⁹⁰

The narration of Zayd ibn ‘Alī:

In the *Musnad* of Zayd ibn ‘Alī, there is the following narration.²⁹¹

²⁸⁹ Ya‘qūb ibn Sufyān al-Fasawī, *al-Ma‘rifah wa-al-tārīkh*, 1:296 #608.

²⁹⁰ Ibn Abī ‘Āṣim Aḥmad ibn ‘Amr, *al-Sunnah*, 2:627 #1465.

²⁹¹ Zayd was the son of ‘Alī al-Aṣghar (Zayn al-‘Ābidīn), the only son of Husayn to survive the massacre at Karbalā’. Unable to endure the oppression of the Umayyads, he [Zayd] revolted, was unsuccessful, and was executed.

زيد بن علي، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُمْ، قَالَ: لَمَّا ثَقُلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ فِي مَرَضِهِ، وَالْبَيْتُ غَاصٌّ بِمَنْ فِيهِ قَالَ: « ادْعُوا لِي الْحَسَنَ وَالْحُسَيْنَ. فَدَعَوْتُهُمَا فَجَعَلَ يُلْتِمُهُمَا حَتَّى أُغْمِيَ عَلَيْهِ. قَالَ: فَجَعَلَ عَلِيُّ رَضِيَ اللَّهُ عَنْهُ يَرْفَعُهُمَا عَنْ وَجْهِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ. قَالَ: فَفَتَحَ عَيْنَيْهِ، فَقَالَ: دَعُهُمَا يَتِمَّتَعَانِ مِنِّي، وَأَتَمَّتَع مِنْهُمَا فَإِنَّهُ سَيُصِيبُهُمَا بَعْدِي أَثَرٌ. ثُمَّ قَالَ: يَا أَيُّهَا النَّاسُ، إِنِّي خَلَفْتُ فِيكُمْ كِتَابَ اللَّهِ، وَسُنَّتِي وَعِثْرَتِي أَهْلَ بَيْتِي، فَالْمُضَيِّعُ لِكِتَابِ اللَّهِ كَالْمُضَيِّعِ لِسُنَّتِي، وَالْمُضَيِّعُ لِسُنَّتِي كَالْمُضَيِّعِ لِعِثْرَتِي، أَمَا إِنَّ ذَلِكَ لَنْ يَفْتَرِقَا حَتَّى أَلْقَاهُ عَلَى الْحَوْضِ. »

Zayd ibn ‘Alī, from his father, from his grandfather, from ‘Alī, said: When the Messenger of God ﷺ became very ill, and the house was crowded with people, he said: “Bring me Ḥasan and Ḥusayn.” So, I brought them to him, and he kept kissing them until he fainted. When he fainted, ‘Alī started lifting them from the face of the Messenger of God ﷺ. Then, he opened his eyes and said: “Let them enjoy from me, and I from them, for after me they will face oppression.” Then he said: “O, people, I leave among you the book of God, my *sunnah*, and my ‘Itrah, the People of my Household. Whoever neglects the book of God is like one who neglects my *sunnah*, and whoever neglects my *sunnah* is like one who neglects my ‘Itrah. Indeed, these two will not separate until I meet them at the pond [in Heaven].”²⁹²

Evaluation of this narration:

Imām Zayd himself did not compile any books. The one who gathered his narrations was ‘Amr ibn Khālīd al-Wāsiṭī. This person is

²⁹² Zayd ibn ‘Alī, *al-Musnad*, 1:360 #644.

considered a liar by all ḥadīth scholars, and no trust is placed in his narrations.²⁹³

²⁹³ On ‘Amr ibn Khālīd al-Qurashī al-Wāsiṭī, the statements of the ḥadīth authorities of criticism and accreditation: Ibn Abī Ḥatīm, in *al-Jarḥ wa-al-ta’dīl*, 6:230 #1277, wrote the following about him: ‘Amr ibn Khālīd al-Qurashī. He was a freedman of the Banū Hāshim and from Wāsiṭ. His kunyah was Abū Khālīd. Ja‘far’s father, Muḥammad (al-Bāqir) ibn ‘Alī, and Zayd ibn ‘Alī transmitted ḥadīths. ‘Abd Allāh, the son of Aḥmad ibn Ḥanbal, said: My father said, “‘Amr ibn Khālīd is to be abandoned. He is worthless (in terms of ḥadīth narration).” ‘Abd Allāh added: ‘Abbās ibn Muḥammad al-Dūrī narrated from Yahyá ibn Ma‘īn that he said, “‘Amr ibn Khālīd is not trustworthy or reliable—he is a liar.” Ishāq ibn Rāhawayh used to say: “‘Amr ibn Khālīd al-Wāsiṭī fabricated ḥadīths.” ‘Abd al-Raḥmān ibn Abī Ḥatīm said: “I asked my father about ‘Amr ibn Khālīd—he is to be abandoned. One should not concern oneself with him.” I asked Abū Zur‘ah about ‘Amr ibn Khālīd al-Wāsiṭī. He said, “He was from Wāsiṭ and used to fabricate ḥadīths.” Abū Zur‘ah did not read out his ḥadīths to us; he said, “Cross out his narrations.” Muḥammad ibn Aḥmad Shams al-Dīn al-Dhahabī wrote regarding ‘Amr ibn Khālīd: (in *Mīzān al-ī‘tidāl*, 3:257 #6359): Wakī‘ said, “He used to be in our neighborhood and fabricated ḥadīths. When this was discovered, he fled to Wāsiṭ.” Yahyá ibn Ma‘īn said: “He is not trustworthy—he is a liar.” ‘Uthmān ibn Sa‘īd narrated from Yahyá that he said, “‘Amr ibn Khālīd, from whom Abbār narrated, is a liar.” Aḥmad ibn Ḥanbal said of him, “‘Amr ibn Khālīd al-Wāsiṭī is a liar.” Aḥmad ibn Shu‘ayb al-Nasā‘ī said, “He is from Kūfah and is not trustworthy.” Al-Dāraquṭnī said, “He is a liar.” See also: *Tārīkh* of Yahyá ibn Ma‘īn via the narration of al-Dūrī, 4:378 #4866; Muḥammad ibn ‘Amr Abū Ja‘far al-Uqaylī, *al-Du‘afā’ al-kabīr*, 3:268 #1274; Abū Aḥmad ‘Abd Allāh ibn ‘Adīy, *al-Kāmil fī du‘afā’ al-rijāl*, 6:217, 218, 223, 224 #1289; Muḥammad ibn Ḥibbān al-Bustī, *al-Majrūḥīn*, 2:76; ‘Alī ibn ‘Umar Abū al-Ḥasan al-Dāraquṭnī, *al-Du‘afā’ wa-al-matrūkīn*, p. 18 #403; Aḥmad ibn Muḥammad Abū Bakr al-Barkānī, *Su‘ālāt al-Barkānī*, p. 53 #373; Aḥmad ibn ‘Abd Allāh Abū Nu‘aym al-Iṣfahānī, *al-Du‘afā’*, p. 119 #166.

THE PROPHET'S ḤADĪTH OF “WHOEVER I AM HIS MAWLĀ, ‘ALĪ IS HIS MAWLĀ”

To complete this topic, we must also consider the ḥadīth: “Whoever I am their master (*mawlā*), ‘Alī is also their master.”

The narration in Ṭaḥāwī’s *Sharḥ mushkil al-āthār* is as follows:

عَنْ مُحَمَّدِ بْنِ عُمَرَ بْنِ عَلِيٍّ. عَنْ أَبِيهِ. عَنْ عَلِيٍّ. أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَضَرَ الشَّجَرَةَ بِحُجْمٍ. فَخَرَجَ آخِذًا بِيَدِ عَلِيٍّ فَقَالَ: « يَا أَيُّهَا النَّاسُ، أَلَسْتُمْ تَشْهَدُونَ أَنَّ اللَّهَ عَزَّ وَجَلَّ رُبُّكُمْ ؟ قَالُوا: بَلَى. قَالَ: أَلَسْتُمْ تَشْهَدُونَ أَنَّ اللَّهَ وَرَسُولَهُ أَوْلَى بِكُمْ مِنْ أَنْفُسِكُمْ، وَأَنَّ اللَّهَ عَزَّ وَجَلَّ وَرَسُولَهُ مَوْلَاكُمْ ؟ قَالُوا: بَلَى. قَالَ: فَمَنْ كُنْتُ مَوْلَاهُ فَإِنَّ هَذَا مَوْلَاهُ. أَوْ قَالَ: فَإِنَّ عَلِيًّا مَوْلَاهُ. - شَكَ ابْنُ مَرْزُوقٍ - إِيَّيَّ قَدْ تَرَكْتُ فِيكُمْ مَا إِنْ أَخَذْتُمْ بِهِ لَنْ تَضِلُّوا: كِتَابَ اللَّهِ سَبَبُهُ بِأَيْدِيكُمْ، وَأَهْلَ بَيْتِي. »

Muḥammad, the son of ‘Umar, narrates from his father ‘Umar, who narrates from his father ‘Alī (Zayn al-‘Ābidīn).²⁹⁴ The Prophet ﷺ was present at the tree at Khumm. He then came out, taking ‘Alī’s hand, and said: “O, people, do you not bear witness that God, the Almighty, is your Lord?” They replied, “Yes.” He said: “Do you not bear witness that God and His messenger have more authority over you than yourselves, and that God, the Almighty, and His messenger are your masters?” They replied, “Yes.” He then said: “So, whoever I am the master of, this one (pointing to ‘Alī) is also his master.” Or he said: “So, indeed, ‘Alī is his master.” (Ibn Marzūq was doubtful about this phrasing.) “Indeed, I have left among you what, if you adhere to it, you will never go astray: the book of God, its cause is in your hands, and my family.”²⁹⁵

The ḥadīth of Abū Sarīḥah, Ḥudhayfah ibn Asīd al-Ghifārī:

²⁹⁴ ‘Alī had a son named ‘Umar. Genealogists, in order to distinguish between ‘Alī’s son ‘Umar and the ‘Umar who was the son of ‘Alī al-Aṣghar (Zayn al-‘Ābidīn), referred to ‘Alī’s son as “ ‘Umar al-Atraf” and to the son of Zayn al-‘Ābidīn as “‘Umar al-Ashraf.”

²⁹⁵ Abū Ja‘far al-Ṭaḥāwī, *Sharḥ mushkil al-āthār*, 5:13 #1760.

عَنْ سَلَمَةَ بْنِ كُهَيْلٍ قَالَ: سَمِعْتُ أَبَا الطُّفَيْلِ يُحَدِّثُ عَنْ أَبِي سَرِيحَةَ، أَوْ زَيْدِ بْنِ أَرْقَمَ - شَكَّ شُعْبَةُ - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْتُ مَوْلَاهُ.» وَأَبُو سَرِيحَةَ هُوَ حُذَيْفَةُ بْنُ أَسِيدٍ الْغِفَارِيُّ صَاحِبُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Salamah ibn Kuhayl said: Abū al-Ṭufayl was narrating from Abū Sariḥah or Zayd ibn Arqam. —Shu‘bah (ibn al-Ḥajjāj) had a doubt regarding these two names. — The Prophet ﷺ said: “Whoever I am the *mawla* (master, protector) of, then ‘Alī is also their *mawla*.”

Abū Sariḥah is Ḥudhayfah ibn Asīd al-Ghifārī, one of the companions of the Prophet ﷺ.²⁹⁶ The companions who narrated this ḥadīth with this wording include:

‘Alī ibn Abī Ṭalīb²⁹⁷

Barā’ ibn ‘Āzib²⁹⁸

Zayd ibn Arqam²⁹⁹

Buraydah ibn al-Ḥasīb³⁰⁰

²⁹⁶ Muḥammad ibn ‘Īsā al-Tirmidhī, *al-Sunan*, 13:318 #4078.

²⁹⁷ Aḥmad ibn Ḥanbal, *al-Musnad*, 2:71 #641, #950, 2:268 #961, 2:434 #1311, 38:193 #23107, 38:541 #23563; Sulaymān ibn Aḥmad al-Ṭabarānī, *al-Muḥam al-awsat*, 2:324 #2109, #2110, 2:368 #2254; Sulaymān ibn Aḥmad al-Ṭabarānī, *al-Muḥam al-saghīr*, 1:119 #175; Ibn Abī ‘Āṣim Aḥmad ibn ‘Amr, *al-Sunnah*, 2:604 #1358, 2:605 #1361, 2:606 #1370, 2:607 #1372, #1373; al-Ṭahāwī, *Sharḥ mushkil al-āthār*, 5:13 #1760, #1761.

²⁹⁸ Aḥmad ibn Ḥanbal, *al-Musnad*, 30:430 #18479; Ibn Abī ‘Āṣim Aḥmad ibn ‘Amr, *al-Sunnah*, 2:605 #1363; Ibn Abī Shaybah ‘Abd Allāh ibn Muḥammad, *al-Muṣannaf*, 6:372 #32118.

²⁹⁹ Aḥmad ibn Ḥanbal, *al-Musnad*, 32:29 #19279, 32:31 #19280, 32:73 #19325, 32:75 #19328, 38:218 #23143; Aḥmad ibn Shu‘ayb al-Nasā’ī, *al-Sunan al-kubrā*, 7:438 #8415; Abū Bakr Aḥmad ibn ‘Umar al-Bazzār, *al-Baḥr al-zakhkhār (Musnad al-Bazzār)*, 10:211 #4298, 10:233 #4327, 10:238 #4338; Sulaymān ibn Aḥmad al-Ṭabarānī transmitted this with 17 isnāds in *al-Muḥam al-kabīr*. We will provide the volume, page, and number for the first transmission; for the other transmissions, we will provide only the numbers: *al-Muḥam al-kabīr*, 3:179 #3049, #4969, #4983, #4985, #4986, #4996, #5059, #5065, #5066, #5068, #5069, #5070, #5071, #5092, #5096, #5097, #5128; *al-Muḥam al-awsat*, 2:275 #1966; Ibn Abī ‘Āṣim Aḥmad ibn ‘Amr, *al-Sunnah*, 2:605 #1362, #1364, #1365, 2:606 #1368, #1369, #1371, #1375.

‘Abd Allāh ibn ‘Abbās³⁰¹
 Sa‘d ibn Abī Waqqāṣ³⁰²
 ‘Āmir ibn Wāthilah al-Laythī³⁰³
 ‘Abd Allāh ibn ‘Umar³⁰⁴
 Abū Hurayrah³⁰⁵
 Jābir ibn ‘Abd Allāh³⁰⁶
 Ṭalḥah ibn ‘Ubayd Allāh³⁰⁷
 Abū Sa‘īd al-Khudrī³⁰⁸

³⁰⁰ Ma‘mar ibn Rāshid, *al-Ĵāmi‘*, 11:225 #20388; Aḥmad ibn Ḥanbal, *al-Musnad*, 38:32 #22945; *Faḍā’il al-ṣaḥābah*, 2:584 #989; Aḥmad ibn Shu‘ayb al-Nasā’ī, *al-Sunan al-kubrā*, 7:309 #8089, 7:437 #8412, #8413; Abū Bakr Aḥmad ibn ‘Umar al-Bazzār, *al-Baḥr al-zakḥkhār (Musnad al-Bazzār)*, 10:257 #4352; Muḥammad ibn ‘Abd Allāh al-Ḥākim, *al-Mustadrak*, 3:119 #4578, 3:143 #4652; Sulaymān ibn Aḥmad al-Ṭabarānī, *al-Muḥam al-ṣaghīr*, 1:129 #191; Ibn Abī ‘Āṣim Aḥmad ibn ‘Amr, *al-Sunnah*, 2:604 #1354; *al-Āḥād wa-al-mathānī*, 4:325 #2357, 4:326 #2359; Ibn Abī Shaybah ‘Abd Allāh ibn Muḥammad, *al-Muṣannaf*, 6:374 #32132.

³⁰¹ Aḥmad ibn Ḥanbal, *al-Musnad*, 2:584 #989, 5:178 #3061, 38:32 #22945; *Faḍā’il al-ṣaḥābah*, 2:682 #1168; Sulaymān ibn Aḥmad al-Ṭabarānī, *al-Muḥam al-kabīr*, 12:97 #12593; Abū Bakr Aḥmad ibn ‘Umar al-Bazzār, *al-Baḥr al-zakḥkhār (Musnad al-Bazzār)*, 10:257 #4352; Aḥmad ibn Shu‘ayb al-Nasā’ī, *al-Sunan al-kubrā*, 7:309 #8089; Muḥammad ibn al-Ḥusayn al-Ājurri, *al-Sharī‘ah*, 4:2021 #1488, 4:2043 #1513, 4:2044 #1514.

³⁰² Aḥmad ibn Ḥanbal, *Faḍā’il al-ṣaḥābah*, 2:643 #1093; Ibn Mājah Muḥammad ibn Yazīd, *al-Sunan*, 1:45 #121; Ibn Abī Shaybah ‘Abd Allāh ibn Muḥammad, *al-Muṣannaf*, 6:366 #32078; Ibn Abī ‘Āṣim Aḥmad ibn ‘Amr, *al-Sunnah*, 2:605 #1359, 2:607 #1376, 2:610 #1387; Aḥmad ibn Muḥammad Abū Ja‘far al-Ṭaḥāwī, *Sharḥ mushkil al-āthār*, 5:24 #1770, 11:45 #4271; Aḥmad ibn Shu‘ayb al-Nasā’ī, *al-Sunan al-kubrā*, 7:411 #8343, 7:425 #8376; Muḥammad ibn ‘Abd Allāh al-Ḥākim, *al-Mustadrak*, 3:126 #4601.

³⁰³ Aḥmad ibn Shu‘ayb al-Nasā’ī, *al-Sunan al-kubrā*, 7:442 #8424.

³⁰⁴ Ibn Abī ‘Āṣim Aḥmad ibn ‘Amr, *al-Sunnah*, 2:604 #1357; Abū Bakr Aḥmad ibn ‘Umar al-Bazzār, *al-Baḥr al-zakḥkhār (Musnad al-Bazzār)*, 12:286 #6103; Sulaymān ibn Aḥmad al-Ṭabarānī, *al-Muḥam al-kabīr*, 13:170 #13867.

³⁰⁵ Abū Bakr Aḥmad ibn ‘Umar al-Bazzār, *al-Baḥr al-zakḥkhār (Musnad al-Bazzār)*, 17:100 #9655, 17:102 #9659; Sulaymān ibn Aḥmad al-Ṭabarānī, *al-Muḥam al-ṣaghīr*, 2:24 #1111; Abū Ya‘lā Aḥmad ibn ‘Alī ibn al-Muthannā al-Mawṣilī, *al-Musnad*, 11:307 #6423; Ibn Abī Shaybah ‘Abd Allāh ibn Muḥammad, *al-Muṣannaf*, 6:396 #32092; Abū Bakr ibn al-Muqri‘, *al-Muḥam*, p. 36 #17.

³⁰⁶ Ibn Abī ‘Āṣim Aḥmad ibn ‘Amr, *al-Sunnah*, 2:604 #1356; Sulaymān ibn Aḥmad al-Ṭabarānī, *Musnad al-Shāmīyīn*, 3:222 #2128.

³⁰⁷ Ibn Abī ‘Āṣim Aḥmad ibn ‘Amr, *al-Sunnah*, 2:604 #1358; Muḥammad ibn ‘Abd Allāh al-Ḥākim, *al-Mustadrak*, 2:604 #1358.

Ḥabashī ibn Junādah³⁰⁹
 Ḥudhayfah ibn Asīd al-Ghifārī³¹⁰
 Abū Ayyūb al-Anṣārī³¹¹
 Mālik ibn Ḥuwayrith³¹²
 ‘Ammār ibn Yāsir³¹³
 Anas ibn Mālik³¹⁴

An Evaluation of the Ḥadīths on ‘Allegiance to the Ahl al-Bayt’ and ‘Whomever I Am His Master, ‘Alī Is His Master.’

The first ḥadīth, although not *mutawātir* in its wording, reaches the level of *mutawātir* in meaning when all its narrations are considered collectively. The second ḥadīth, however, is a *mutawātir* ḥadīth. Jalāl al-

³⁰⁸ Sulaymān ibn Aḥmad al-Ṭabarānī, *al-Muṣṣam al-awsaṭ*, 8:213 #8434; Ibn Abī ‘Āṣim Aḥmad ibn ‘Amr, *al-Sunnah*, 2:606 #1366.

³⁰⁹ Sulaymān ibn Aḥmad al-Ṭabarānī, *al-Muṣṣam al-kabīr*, 4:16 #3514; Ibn Abī ‘Āṣim Aḥmad ibn ‘Amr, *al-Sunnah*, 2:605 #1360; Ibn ‘Asākir ‘Alī ibn al-Ḥasan, *Tārīkh Dīmarshq*, 42:230.

³¹⁰ Muḥammad ibn ‘Īsā al-Tirmidhī, *al-Sunan*, 6:74 #3713; Aḥmad ibn Ḥanbal, *Faḍā’il al-ṣaḥābah*, 2:569 #959; Sulaymān ibn Aḥmad al-Ṭabarānī, *al-Muṣṣam al-kabīr*, 3:180 #3052.

³¹¹ Sulaymān ibn Aḥmad al-Ṭabarānī, *al-Muṣṣam al-kabīr*, 4:173 #4052; Ibn Abī Shaybah ‘Abd Allāh ibn Muḥammad, *al-Muṣannaf*, 6:366 #32073; Ibn Abī ‘Āṣim Aḥmad ibn ‘Amr, *al-Sunnah*, 2:604 #1355.

³¹² Sulaymān ibn Aḥmad al-Ṭabarānī, *al-Muṣṣam al-kabīr*, 19:291 #646.

³¹³ Sulaymān ibn Aḥmad al-Ṭabarānī, *al-Muṣṣam al-awsaṭ*, 6:218 #6232. ‘Ammār ibn Yāsir: His father was Yāsir, and his mother was Sumayyah, the daughter of Ḥabbāt. All three were among the earliest Muslims. ‘Ammār’s father, Yāsir ibn ‘Āmir, belonged to the Muzḥij branch of the Qaḥṭān tribe in Yemen. Yāsir and his brothers came and settled in Makkah. While his brothers returned to Yemen, Yāsir stayed in Makkah after forming a pact with Abū Ḥudhayfah ibn al-Mughīrah of Banū Makhzūm. As a result of this closeness, Yāsir married Sumayyah, a slave woman owned by Abū Ḥudhayfah. From this marriage, ‘Ammār was born. Since his mother was a slave, ‘Ammār was also considered a slave. Abū Ḥudhayfah, the ally of his father, freed ‘Ammār, thus releasing him from slavery. When the Messenger of God, peace and blessings be upon him and his family, was honored with prophethood, Yāsir, his wife Sumayyah, and their son ‘Ammār embraced Islam. The leaders of Banū Makhzūm, with whom they were allied, including Abū Jahl, tortured them. ‘Ammār’s mother, Sumayyah, died from this torture in the sixth year of the Prophethood, becoming the first martyr.

³¹⁴ Abū Bakr Muḥammad ibn al-Ḥusayn al-Ājurrī, *al-Sharī‘ah*, 3:335; 4:141 #1444; 4:169 #1469; 4:171, # 1471, 1472, 1473, and more than ten others.

Dīn ‘Abd al-Raḥmān al-Suyūṭī acknowledged its mutawātir status and included it in his work.³¹⁵ A *mutawātir* narration is not subject to debate regarding its authenticity. For this reason, we believe that the view found in some books that these two ḥadīths are weak is incorrect.

In his book, *al-ʿIlal al-mutanāhiyah*,³¹⁶ Abū al-Faraj ‘Abd al-Raḥmān ibn al-Jawzī evaluated the narration found in Abū Ja‘far al-‘Uqaylī’s *al-Du‘afā al-kabīr* and wrote the following: “This ḥadīth is not *ṣaḥīḥ* because its chain of transmission includes ‘Aṭīyah.” Aḥmad ibn Ḥanbal, Yaḥyá ibn Ma‘īn, and others considered him weak. As for ‘Abd al-Quddūs, Yaḥyá said about him: ‘He is nothing; he is a wicked Rāfiḍī.’ Regarding ‘Abd Allāh ibn Ḍāhir, Aḥmad and Yaḥyá said: ‘He is nothing; no righteous person would write anything from him’.”

Ibn al-Jawzī’s statement that “this ḥadīth is not *ṣaḥīḥ*” does not affect the authenticity of the ḥadīths whose sources we have presented. The ḥadīths narrated in *al-Du‘afā al-kabīr* by al-‘Uqaylī, *al-Kāmil* by Ibn ‘Adīy, and *al-Majrūhīn* by Ibn Ḥibbān are already weak or fabricated because these books focus on weak and unreliable narrators. Consequently, the ḥadīths cited in them are bound to be weak. To further confirm that the mentioned ḥadīths are authentic and *mutawātir*, we will reference the writings of Nāṣir al-Dīn al-Albānī on these two narrations. It is well known that al-Albānī was extremely strict when authenticating ḥadīths.

Regarding the first ḥadīth, al-Albānī wrote: “After compiling this ḥadīth, it was destined that I migrate from Damascus to Amman. Later, in the early months of the year 1402 AH, I traveled from Amman to the United Arab Emirates. In Qatar, I met some esteemed university professors. One of them gifted me a printed treatise he had written, in which he argued that this ḥadīth was weak. When I read the book, I realized that this individual was still at a beginner’s level in ḥadīth studies. I explained this to him, and the matter became clear from two aspects. First: This individual relied only on a few printed sources in his *takhrīj* (ḥadīth extraction). As a result, he made a grave error in reaching a precise judgment on this ḥadīth. He failed to see numerous authentic or *ḥasan* chains and isnāds, let alone the supporting and corroborating narrations (*shawāhid* and *mutāba‘āt*). Anyone who compares his *takhrīj* with the one I present here will clearly see this.” Secondly, this individual

³¹⁵ Jalāl al-Dīn ‘Abd al-Raḥmān al-Suyūṭī, *al-Azhār al-mutanāthirah fī al-akhbār al-mutawātirah*, 76 #102.

³¹⁶ Abū al-Faraj ‘Abd al-Raḥmān ibn al-Jawzī, *al-ʿIlal al-mutanāhiyah*, 1:268 #432.

does not pay heed to the statements of the scholars who authenticated this ḥadīth, nor does he consider the principles they have mentioned in their books on *uṣūl al-ḥadīth* (principles of ḥadīth), such as the rule: “A weak ḥadīth is strengthened by the multiplicity of its transmission chains.” As a result, he has fallen into the grave error of labeling this authentic ḥadīth as weak.

Before meeting him and reading his book, I had already heard from a university professor in Kuwait that this ḥadīth was weak. A letter from a brother residing there confirmed this report. This individual attempted to refute me regarding this ḥadīth by citing the numbers (2435, 2454, 2745, 7754) from my book *Ṣaḥīḥ al-Jāmi‘ al-ṣaḥīḥ* and pointed out what he believed to be my mistake. The brother who wrote me the letter mentioned that the professor not only declared the ḥadīth weak but also found it strange that I had ruled it to be *ṣaḥīḥ*. Consequently, the brother requested that I review the ḥadīth once more. Exercising caution, I reexamined the ḥadīth and sent my findings. Hopefully, this will clarify the professor’s error. The mistake of this individual lies in his excessive reliance on that professor, failing to recognize the difference between an advanced scholar in this field and someone who has only recently ventured into it. Many people fall into this negligence by following those who write and speak on such matters despite lacking expertise. True guidance comes from God.

Evaluation of the Second Ḥadīth

«مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْ مَوْلَاهُ ، اللَّهُمَّ وَالِ مَنْ وَالَاهُ ، اللَّهُمَّ عَادِ مَنْ عَادَاهُ» .

Al-Albānī examines this ḥadīth and, after extensively analyzing its *takhrīj* (verification of its sources), states: “This ḥadīth, with both of its statements, is *ṣaḥīḥ*. In fact, whoever gathers its various narrations will find that its first statement reaches the level of *mutawātir*. What compelled me to write this and clarify its authenticity is that Shaykh al-Islām Ibn Taymīyah claimed that the first statement of this ḥadīth is weak, while the second statement is fabricated. In my view, Ibn Taymīyah’s ruling that these ḥadīths are weak was due to his hasty judgment, without properly examining their transmission chains or verifying them. True guidance comes from God.”³¹⁷

³¹⁷ Muḥammad Nāṣir al-Dīn al-Albānī, *Silsilat al-ṣaḥīḥah*, 4:255; Aḥmad ibn ‘Abd al-Ḥalīm ibn Taymīyah, *al-Fatāwā al-kubrā*, 4:417.

First Point: In some ḥadīth collections, the phrase mentioned is only “God’s Book.” First, we will provide the ḥadīth’s referencing (*takhrīj*), and then we will analyze it. In his *Ṣaḥīḥ*, Imām Muslim narrates through the chain of transmission of Ja‘far al-Ṣādiq, from his father Muḥammad al-Bāqir, a lengthy ḥadīth describing the pilgrimage (Ḥajj) of God’s Messenger ﷺ as follows: Muḥammad al-Bāqir said: “We went to Jābir ibn ‘Abd Allāh. He asked who the visitors were, and each introduced themselves. When it was my turn, I said, ‘I am Muḥammad, son of ‘Alī, son of Ḥusayn.’ He reached out his hand to my head, undid the top button of my garment, then the bottom one, placed his hand between my chest, and said: ‘Welcome, O, son of my brother! Ask whatever you wish.’

Jābir had become blind. I asked him questions, but as it was the time for prayer, he stood up for prayer. He was wrapped in a woven cloak. Whenever he threw one side over his shoulders, the other side would fall due to its small size. A thicker cloak of his was hanging nearby. After leading the prayer as the *imām*, I said, ‘Tell us about the Ḥajj of God’s Messenger ﷺ.’ Jābir began narrating, counting on his fingers: “Nine years had passed, but the Messenger of God ﷺ had not performed Ḥajj. In the tenth year, he announced that he would perform Ḥajj. Many people came to Madīnah to accompany him, eager to follow his example in performing the rites of Ḥajj...” (After narrating the detailed description of the Ḥajj)...

“At ‘Arafāt, in a place called Namirah, he settled in a tent that was set up for him. When the sun had passed its zenith (meaning at noon), his camel al-Qaṣwā’ was prepared for him. He rode it, reached the middle of the valley, and delivered a sermon (*khutbah*).” Jābir narrated the entire Farewell Sermon (*Khutbat al-Wadā‘*) and then said: “Finally, he said: ‘I am leaving among you something that, if you hold onto it, you will never go astray: the book of God. (On the Day of Judgment,) you will be asked about me. What will you say?’ They replied: ‘We testify that you conveyed (the message), fulfilled the trust, and gave sincere counsel.’ Then the Messenger of God ﷺ raised his forefinger toward the sky, pointed toward the people, and repeated three times: ‘O, God, bear witness! O, God, bear witness! O, God, bear witness!’.” Jābir then continued and narrated the full account of the Ḥajj.³¹⁸

³¹⁸ Muslim ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim*, 4:39 #1218.

Ibn Ḥibbān, in his *Ṣaḥīḥ*, has narrated this ḥadīth through the chain of Ibn Abī Shaybah, from Jābir, with the same wording.³¹⁹ Additionally, the ḥadīth has been narrated by: Ibn Abī Shaybah in *al-Muṣannaf*,³²⁰ Abū Nu‘aym al-Iṣfahānī in *al-Mustakhraj ‘alā Ṣaḥīḥ Muslim*,³²¹ ‘Abd ibn Ḥumayd in *al-Muntakhab*,³²² and Aḥmad ibn al-Ḥusayn Abū Bakr al-Bayhaqī in *Dalā’il al-nubūwah*.³²³

Evaluation of This Ḥadīth:

There is no doubt that this ḥadīth is *ṣaḥīḥ*. Moreover, it does not contradict the ḥadīth that forms the basis of our discussion above. The absence of mention of *Ahl al-Bayt* in this narration can be explained as follows: It is entirely natural for both *ṣaḥābī* and the transmitters narrating from them to sometimes transmit a ḥadīth in a shortened form. The inclusion or omission of a particular wording does not imply an error. This matter has been discussed in the books of *uṣūl al-ḥadīth* under the principle of *ziyādat al-thiqāt* (the additional wording of reliable narrators) and has been explained accordingly. We previously mentioned the sources that narrated Jābir ibn ‘Abd Allāh’s ḥadīth: “The book of God and my Ahl al-Bayt.” In the section on chains of transmission (*makātib*), we will again cite the ḥadīth: “Whoever I am his *mawlá*, ‘Alī is also his *mawlá*.”

³¹⁹ Muḥammad ibn Ḥibbān, *al-Ṣaḥīḥ (al-Iḥsān)*, 4:312 #1457, 9:207 #3944.

³²⁰ Ibn Abī Shaybah ‘Abd Allāh ibn Muḥammad, *al-Muṣannaf*, 3:797 #14925.

³²¹ Abū Nu‘aym Aḥmad ibn ‘Abd Allāh al-Iṣfahānī, *al-Mustakhraj*, 3:318 #2827. In Turkish, it is said “İsfahān.” In Arabic, it is pronounced “Asfahān” or “Asbahān.” We have written “Esfehānī” in accordance with Arabic usage. [TN: see also note 173].

³²² ‘Abd ibn Ḥumayd, *al-Muntakhab*, 1:343 #1135.

³²³ Aḥmad ibn al-Ḥusayn al-Bayhaqī, *Dalā’il al-nubūwah*, 5:436.

THE ḤADĪTH OF
“THE BOOK OF GOD AND MY *SUNNAH*”

Regarding the narration: “I leave you with two things. As long as you hold on to them, you will never go astray: the book of God and the *sunnah* of His prophet.” In Turkey, it is often observed that many scholars who are well-versed in ḥadīth and the sciences of ḥadīth are familiar with this narration, while some graduates of theology and other religious fields may not know how to determine whether a ḥadīth is authentic. Many people, including some who deliver sermons, lectures, and discussions, mention this ḥadīth, claiming it to be authentic. Some even make the mistake of stating that it is narrated in the *ṣaḥīḥ* collections of al-Bukhārī and Muslim. The truth is, many, myself included, find this narration to sound more appealing and reasonable at first. However, after conducting a thorough examination, we discover that this is not the case. The most authentic ḥadīth in this regard is the narration with a sound chain of transmission that says: “The book of God and my Ahl al-Bayt.” God willing, after presenting the narrations of the ḥadīth “the book of God and my *sunnah*,” we will explain the meaning of this narration.

The Companions who narrated the ḥadīth with the wording “the book of God and my *sunnah*” are:

‘Umar ibn al-Khaṭṭāb
‘Abd Allāh ibn ‘Umar
‘Abd Allāh ibn ‘Abbās
Abū Hurayrah
Abū Sa‘īd al-Khudrī
Anas ibn Mālīk
‘Abd Allāh ibn Abī Najīh
‘Urwah ibn al-Zubayr
‘Amr ibn ‘Awf al-Muzanī
Mūsá ibn ‘Uqbah
Nā‘īyah ibn Jundub

The narration in Imām Mālik's *al-Muwatta'*:

Imām Mālik narrates this ḥadīth in his *al-Muwatta'* with the term “*balāgh*.” There are about sixty-one ḥadīths narrated as *balāgh* in *al-Muwatta'*. The term *balāgh* refers to a ḥadīth where the chain of narrators is not mentioned, but only the text of the narration is conveyed by saying: “It has been conveyed to me.” Ḥadīth scholars often compare the *balāgh* narrations in *al-Muwatta'* to the *mu'allaq* narrations found in al-Bukhārī. They have also noted that when a ḥadīth is considered weak by Imām Mālik, it is reported as *balāgh*.³²⁴

This ḥadīth is also among those narrations. However, Yūsuf ibn ‘Abd al-Barr al-Namarī, who commented on the *al-Muwatta'*, stated that this ḥadīth has two chains of narration that are connected, and he mentioned their chains of transmission. We will evaluate these chains.

عَنْ مَالِكٍ أَنَّهُ بَلَغَهُ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ قَالَ: «
تَرَكْتُ فِيكُمْ أَمْرَيْنِ لَنْ تَضِلُّوا مَا تَمَسَّكْتُمَا بِهِمَا: كِتَابَ اللَّهِ وَسُنَّةَ نَبِيِّهِ»

Imām Mālik's student, Yaḥyá ibn Yaḥyá al-Laythī, narrated from Mālik, who said: “It was transmitted to me that the Messenger of God ﷺ said: ‘I have left you two things. As long as you hold on to them, you will never go astray: the book of God and the *sunnah* of His prophet.’”³²⁵

The First isnād: Ibn ‘Abd al-Barr said: “The thirty-second ḥadīth from the *balāgh* ḥadīths: Mālik (said): It was narrated to me that the Messenger of God ﷺ said: ‘I leave behind two things for you. As long as you hold fast to them, you will never go astray: the book of God and my *sunnah*.’” This ḥadīth is well-known, famous, and preserved among scholars, to the point that it is almost not in need of an isnād. This ḥadīth has been narrated by Abū Hurayrah and ‘Amr ibn ‘Awf as a

³²⁴ ‘Abd Allāh Yūsuf al-Judayf, *Tahrīr ‘ulūm al-ḥadīth*, 3:137, wrote the following regarding “*balāgh*” narrations: The *balāghāt* found in the book *al-Muwatta'*²—which are narrations without isnāds—are like *mu'allaq* (suspended) ḥadīths. It cannot be ruled that they are established. Until a connected isnād is demonstrated, the original ruling is that these narrations are weak due to the discontinuity in their transmission. It has been understood that Mālik's *balāghāt* are connected with weak or very weak isnāds. Many of them, however, are authentic.

³²⁵ Mālik ibn Anas, *al-Muwatta'* (transmission of Yaḥyá ibn Yaḥyá), 2:899 #1594.

singular ḥadīth. After Ibn ‘Abd al-Barr mentions this, he goes on to list the isnād of the ḥadīth, in which the name of Imām Mālik does not appear. Ibn ‘Abd al-Barr said: ‘Abd al-Raḥmān ibn Marwān narrated to us. He said: Aḥmad ibn Sulaymān al-Baghdādī narrated to us. He said: Baghawī narrated to us. He said: Dāwūd ibn ‘Amr al-Ḍabbī narrated to us. He said: Ṣāliḥ ibn Mūsá narrated to us. He said: ‘Abd al-‘Azīz ibn Rufay‘ narrated to us. He narrated from Abū Ṣāliḥ, who narrated from Abū Hurayrah. Abū Hurayrah said: The Messenger of God ﷺ said: “I leave behind two things for you, and after them, you will never go astray: the book of God and my *sunnah*.”³²⁶ Abū Hurayrah’s ḥadīth has been narrated with the same wording through the isnād of Ṣāliḥ ibn Mūsá by the following ḥadīth scholars in their books:

Hākim’s *al-Mustadrak*³²⁷

Abū Bakr Aḥmad ibn al-Ḥusayn al-Bayhaqī, *al-Sunan al-kubrā*³²⁸

‘Alī ibn ‘Umar al-Dāraqutnī, *al-Sunan*³²⁹

Ibn Shāhīn, *Faḍā’il al-a’māl*, and *Sharḥ madhāhib ahl al-sunnah*³³⁰

Aḥmad ibn ‘Alī al-Khaṭīb al-Baghdādī, *al-Jāmi‘ li akhlāq al-rāwī wa adāb al-sāmī‘*, and *al-Faqīh wa-al-mutafaqqih*³³¹

Al-Lālikā’ī, *Sharḥ uṣūl i’tiqād ahl al-sunnah wa-al-jamā‘ah*³³²

Abū Bakr Aḥmad ibn ‘Amr al-Bazzār, *al-Baḥr al-ṣakḥkhār (al-Musnad)*.³³³

Abū Aḥmad ‘Abd Allāh ibn ‘Adīy al-Jurjānī, *al-Kāmil fī du‘afā’ al-rijāl*³³⁴

³²⁶ Ibn ‘Abd al-Barr Abū ‘Umar Yūsuf ibn ‘Abd Allāh, *al-Tamhīd limā fī al-Muwatta’ min al-ma‘ānī wa-al-asānīd*, 24:331 #4707; Ibn ‘Abd al-Barr, *al-Istidhkār al-Jāmi‘ limadhāhib al-amṣār*, 9:246 #1659.

³²⁷ Muḥammad ibn ‘Abd Allāh al-Hākim, *al-Mustadrak*, 1:93 #319.

³²⁸ Abū Bakr Aḥmad ibn al-Ḥusayn al-Bayhaqī, *al-Sunan al-kubrā*, 10:114 #20833, 20834.

³²⁹ ‘Alī ibn ‘Umar al-Dāraqutnī, *al-Sunan*, 5:440 #4606.

³³⁰ ‘Umar ibn Aḥmad ibn Shāhīn, *Faḍā’il al-a’māl*, 2:109 #528; Ibn Shāhīn, *Sharḥ madhāhib ahl al-sunnah*, 1:46 #43.

³³¹ Aḥmad ibn ‘Alī al-Khaṭīb al-Baghdādī, *al-Jāmi‘ li-akhlāq al-rāwī wa-adāb al-sāmī‘*, 1:95 #89; Aḥmad ibn ‘Alī al-Khaṭīb al-Baghdādī, *al-Faqīh wa-al-muta’allim*, 1:94 (#166, #167), 1:304 #270, #271.

³³² Al-Lālikā’ī Hibat Allāh ibn al-Ḥasan, *Sharḥ uṣūl i’tiqād ahl al-sunnah wa-al-jamā‘ah*, 1:104 #81.

³³³ Abū Bakr Aḥmad ibn ‘Umar al-Bazzār, *al-Baḥr al-ṣakḥkhār (Musnad al-Bazzār)*, 15:385 #8993.

Abū al-Qāsim ‘Abd al-Karīm al-Rāfi‘ī, *al-Tadwīn fī Aḥbār Qazwīn* ³³⁵
 Muḥammad ibn ‘Abd Allāh al-Baghdādī, *al-Fawā’id al-shahīrah bi-al-ghaylānīyāt* ³³⁶
 Abū Ja‘far Muḥammad ibn ‘Umar al-‘Uqaylī, *al-Du‘afā’ al-kabīr* ³³⁷

Evaluation of this narration: This isnād renders the ḥadīth too weak to be accepted. The isnād includes Aḥmad ibn Sulaymān al-Baghdādī, who is a *majhūl al-ḥāl* narrator, meaning his reliability is unknown. Additionally, Ṣāliḥ ibn Mūsá is part of the chain, and this individual is *matrūk* (rejected). The views of the scholars of narrators regarding him are as follows: Yahyá ibn Ma‘īn said of him: “He is nothing.” This means that the ḥadīths he narrates have no value. Abū Ḥātim al-Rāzī said: “He is an advanced level *munkar al-ḥadīth* (someone who narrates rejected ḥadīths). He narrated many *munkar* ḥadīths from reliable narrators.” Bukhārī declared his ḥadīth to be *munkar*. Al-Nasā‘ī said: “Muḥammad ibn al-‘Abbās told me: Ṣāliḥ ibn Mūsá al-Talḥī is *matrūk al-ḥadīth* (his ḥadīths are abandoned).” Al-Nasā‘ī also stated: “He is weak; his ḥadīths are not recorded.” ³³⁸ Ibn ‘Adīy, in his book *al-Kāmil*, says the following about him: Ṣāliḥ ibn Mūsá al-Talḥī is from Kūfah. He is the son of Talḥah ibn ‘Ubayd Allāh (one of the *al-‘asharah al-mubashsharah*), the son of Ishāq, the son of ‘Ubayd Allāh, the son of Mūsá. Ṣāliḥ al-Talḥī is of no value. His ḥadīths are not to be recorded. ³³⁹ Ibn Ḥibbān, in his book *al-Majrūḥīn*, wrote the following about him: Ṣāliḥ ibn Mūsá al-Talḥī is a descendant of Talḥah ibn ‘Ubayd Allāh. He is considered to be from the people of Madīnah. He narrates ḥadīths that are unlike the ḥadīths of reliable narrators, and these ḥadīths are not consistent with the authentic ones. Those who heard his ḥadīths would immediately bear witness that those ḥadīths were fabricated or altered (tampered

³³⁴ Abū Aḥmad ‘Abd Allāh ibn ‘Adīy, *al-Kāmil fī du‘afā’ al-rijāl*, 4:69, 5:106 #4282.

³³⁵ ‘Abd al-Karīm ibn Muḥammad al-Rāfi‘ī, *al-Tadwīn fī akhbār Qazwīn*, 4:178 #1624.

³³⁶ Muḥammad ibn ‘Abd Allāh al-Baghdādī, *al-Fawā’id al-shahīrah bi-al-Ghaylānīyāt*, 2:109 #597, #599.

³³⁷ Abū Ja‘far Muḥammad ibn ‘Amr al-‘Uqaylī, *al-Du‘afā’ al-kabīr*, 4:240 #914.

³³⁸ Abū al-Ḥajjāj Yūsuf ibn ‘Abd al-Raḥmān al-Mizzī, *Tahdhīb al-kamāl*, 13:97 #2841.

³³⁹ Abū Aḥmad ‘Abd Allāh ibn ‘Adīy, *al-Kāmil fī du‘afā’ al-rijāl*, 4:68, 5:105 #918.

with).³⁴⁰ It is not permissible to rely on him. (The ḥadīth he narrates cannot be used as evidence.)³⁴¹ The reason we have conveyed this much commentary from the ḥadīth scholars about this narrator is as follows: Sometimes, there are differing opinions regarding whether a narrator is trustworthy. As seen, there is a consensus that this narrator is weak.

The Second isnād: Ibn ‘Abd al-Barr said: “ ‘Abd al-Raḥmān ibn Yaḥyá narrated to us. He said: Aḥmad ibn Sa‘īd narrated to us. He said: Muḥammad ibn al-Daybalī narrated to us. He said: ‘Alī ibn Zayd al-Farā’idī narrated to us. He said: al-Ḥunaynī narrated to us. He narrated from Kasīr ibn ‘Abd Allāh ibn ‘Amr ibn ‘Awf, who narrated from his father, and his father narrated from his grandfather, who said: The Messenger of God ﷺ said: ‘I have left you with two things. As long as you hold fast to them, you will never go astray. The first is the book of God, and the second is the *sunnah* of His messenger’.”³⁴²

Evaluation of the ḥadīth: This ḥadīth is weak with this isnād as well. This is because, in this second chain of narration, there is Ishāq ibn Ibrāhīm al-Ḥunaynī. This narrator is weak. Abū al-Ḥajjāj al-Mizzī mentions the following about him in his book *Tahdhīb al-kamāl*: Bukhārī said: “There is criticism in his ḥadīth,” (Bukhārī’s use of this term indicates weakness). Nasā’ī said: “He is not trustworthy.” Abū al-Faṭḥ al-Azdī said: “He made mistakes in his ḥadīth.” Ibn Adīy said: “He is weak, but despite his weakness, his ḥadīth can be written.” Ibn Hibbān, although he mentioned him in his book *al-Thiqāt*, said: “He made mistakes.”³⁴³

Additionally, the isnād contains Kathīr ibn ‘Abd Allāh ibn ‘Amr ibn ‘Awf. This narrator is also *matrūk* (rejected). Al-Mizzī mentions the following about him in his book *Tahdhīb al-kamāl*: Abū Ṭālib said: “I asked Aḥmad ibn Ḥanbal about him: ‘His ḥadīth is *munkar* (rejected), he is nothing,’ he said.” Aḥmad ibn Ḥanbal’s son, ‘Abd Allāh, said: “My father crossed out the ḥadīths of Kasīr ibn ‘Abd Allāh in the *Musnad* and did not narrate from him.” Abū Ḥaythamah said: “Aḥmad ibn Ḥanbal said to me: ‘Do not narrate anything from him’.” Abū ‘Abbās ad-Dūrī

³⁴⁰ The meaning of *maqlūb* is: narrating the text of one ḥadīth with the isnād of another.

³⁴¹ Muḥammad ibn Ḥibbān al-Bustī, *al-Majrūḥīn*, 1:369.

³⁴² Abū ‘Umar Yūsuf ibn ‘Abd Allāh ibn ‘Abd al-Barr, *al-Tamhīd limā fi al-Muwatta’ min al-ma‘ānī wa-al-asānīd*, 24:331 #4708.

³⁴³ Abū al-Ḥajjāj Yūsuf ibn ‘Abd al-Raḥmān al-Mizzī, *Tahdhīb al-kamāl*, 2:396 #337.

narrated from Yahyá ibn Maʿīn: “His grandfather was a Ṣahābī, but Kathīr’s ḥadīth is weak.” Elsewhere, he said: “He is nothing.” Abū ‘Ubayd al-Ājurī said: “Kathīr ibn ‘Abd Allāh was asked about by Abū Dāwūd. Abū Dāwūd said: ‘He was one of the liars.’” Abū Dāwūd further said: “I heard from Muḥammad ibn al-Wazīr al-Miṣrī, who said: ‘Shāfiʿī mentioned Kathīr ibn ‘Abd Allāh ibn ‘Amr and said: He is one of the liars or one of the foundations of lies.’ There are even more shocking things written about him, but we will stop here regarding this narrator.”

As for al-Suyūṭī in his book *al-Laʿālī al-maṣnūʿah fī al-aḥādīth al-mawḍūʿah*, he mentions the following about this ḥadīth: Mālik in his *al-Muwattaʿ* said: “It was narrated to me that the Messenger of God ﷺ said: ‘I have left you two things. As long as you cling to them, you will not fall into error. (The first is) the book of God, (and the second is) the *sunnah* of His messenger.’” Ibn ‘Abd al-Barr narrates this ḥadīth in his *al-Tamhīd* book from Kathīr, who narrates it from his father, who in turn narrates it from his grandfather, as *Musnad* (connected). *Ibn Ḥajar* in his book *al-Itṛāf* said: “It seems that Mālik took this ḥadīth from Kathīr. However, Kathīr’s ḥadīth does not reach the level of being fabricated (*mawḍūʿ*) but rather is considered weak.” In this case, the author is indicating that the ḥadīth is not fabricated but weak.³⁴⁴

In conclusion: Both chains of narration, which *Imām Mālik* narrated as *balāgh* and which *Ibn ‘Abd al-Barr* narrated as *musnad* in his *al-Tamhīd* book with two chains, are weak. However, it must be noted that if a ḥadīth with this level of weakness contradicts a ḥadīth whose wording is authentic (*ṣaḥīḥ*), it cannot be strengthened by other narrations.

The ḥadīth in al-Hākim’s *al-Mustadrak*:

قال الحاكم: حَدَّثَنَا أَبُو بَكْرِ أَحْمَدُ بْنُ إِسْحَاقَ الْفَقِيه. أَنَبَأَ الْعَبَّاسُ بْنُ الْفَضْلِ الْأَسْفَاطِي. حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ. (ح)
وَأَخْبَرَنِي إِسْمَاعِيلُ بْنُ مُحَمَّدٍ بْنِ الْفَضْلِ الشَّعْرَانِي. حَدَّثَنَا جَدِّي. حَدَّثَنَا ابْنُ أَبِي أُوَيْسٍ. حَدَّثَنِي أَبِي. عَنْ ثَوْرِ بْنِ زَيْدٍ الدِّيلِيِّ. عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَطَبَ النَّاسَ فِي حَجَّةِ الْوُدَاعِ فَقَالَ: « قَدْ

³⁴⁴ ‘Abd al-Raḥmān Jalāl al-Dīn al-Suyūṭī, *al-Laʿālī al-maṣnūʿah fī al-aḥādīth al-mawḍūʿah*, 1:94.

يَسِّرَ الشَّيْطَانُ بَانَ يُعْبَدَ بِأَرْضِكُمْ، وَلَكِنَّهُ رَضِيَ أَنْ يُطَاعَ فِيمَا سِوَى ذَلِكَ مِمَّا تُحَقِّقُونَ مِنْ أَعْمَالِكُمْ. فَاحْذَرُوا يَا أَيُّهَا النَّاسُ. إِنِّي قَدْ تَرَكْتُ فِيكُمْ مَا إِنْ اعْتَصَمْتُمْ بِهِ فَلَنْ تَضِلُّوا أَبَدًا. كِتَابَ اللَّهِ، وَسُنَّةَ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. إِنَّ كُلَّ مُسْلِمٍ أَخٌ مُسْلِمٍ، الْمُسْلِمُونَ إِخْوَةٌ. وَلَا يَحِلُّ لِأَمْرٍ مِنْ مَالِ أَخِيهِ إِلَّا مَا أَعْطَاهُ عَنْ طَيْبِ نَفْسٍ. وَلَا تَظْلُمُوا، وَلَا تَرْجِعُوا مِنْ بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ».

وَقَدْ اخْتَجَّ الْبُخَارِيُّ بِأَحَادِيثٍ عِزَّةً وَاجْتَجَّ مُسْلِمٌ بِأَبِي أُوَيْسٍ، وَسَائِرِ رُؤَاتِهِ مُتَّفَقٌ عَلَيْهِمْ. وَهَذَا الْحَدِيثُ الْخُطْبَةُ النَّبَوِيَّةُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُتَّفَقٌ عَلَى إِخْرَاجِهِ فِي الصَّحِيحِ: «يَا أَيُّهَا النَّاسُ، إِنِّي قَدْ تَرَكْتُ فِيكُمْ مَا لَنْ تَضِلُّوا بَعْدَهُ إِنْ اعْتَصَمْتُمْ بِهِ، كِتَابَ اللَّهِ. وَأَنْتُمْ مَسْئُولُونَ عَنِّي، فَمَا أَنْتُمْ قَائِلُونَ؟ وَذَكَرَ الْإِعْتِصَامَ بِالسُّنَّةِ فِي هَذِهِ الْخُطْبَةِ غَرِيبٌ وَيَحْتَاجُ إِلَيْهَا.

وَقَدْ وَجَدْتُ لَهُ شَاهِدًا مِنْ حَدِيثِ أَبِي هُرَيْرَةَ. قَالَ الْحَاكِمُ: أَخْبَرَنَا أَبُو بَكْرٍ بْنُ إِسْحَاقَ الْفُقَيْهِيُّ. أَنَبَا مُحَمَّدُ بْنُ عَيْسَى بْنِ السَّكَنِ الْوَاسِطِيُّ. حَدَّثَنَا دَاوُدُ بْنُ عَمْرٍو الضَّبِّيُّ. حَدَّثَنَا صَالِحُ بْنُ مُوسَى الطَّلْحِيُّ. عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ. عَنْ أَبِي صَالِحٍ. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنِّي قَدْ تَرَكْتُ فِيكُمْ شَيْئَيْنِ لَنْ تَضِلُّوا بَعْدَهُمَا: كِتَابَ اللَّهِ وَسُنَّتِي، وَلَنْ يَتَفَرَّقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ».

Al-Hākim narrated this ḥadīth in *al-Mustadrak* with two chains of transmission. The first ḥadīth, as will be shown below, is narrated from ‘Abd Allāh ibn ‘Abbās. The second ḥadīth is the narration of Abū Hurayrah, which we evaluated earlier. We will mention and assess Al-Hākim’s first narration. Al-Hākim said: “Abū ‘Abd Allāh Muḥammad ibn al-Bayyī’ told us: Abū Bakr Aḥmad ibn Ishāq al-Faqīh narrated to us. He said: Al-‘Abbās ibn al-Faḍl al-Asfāṭī narrated to us. He said: Ismā‘īl ibn Abī Uways narrated to us. Furthermore, Ismā‘īl ibn Muḥammad ibn al-Faḍl al-Sh‘arānī narrated to me. He said: My

grandfather Fadhl al-Sh‘arānī narrated to us. He said: Ibn Abī Uways narrated to us. Ismā‘īl ibn Abī Uways said: My father narrated to me. He narrated this ḥadīth from Thawr ibn Zayd al-Dīlī, who narrated from ‘Ikrimah, who narrated from Ibn ‘Abbās. Ibn ‘Abbās said: The Messenger of God ﷺ delivered a sermon during the Farewell Pilgrimage and said: ‘In this place, Satan has despaired of being worshipped. However, he is content to be obeyed in other matters, those actions which you regard as insignificant. Be cautious, O, People! I have left with you that which, if you hold fast to it, you will never go astray: the book of God and the *sunnah* of His Prophet. A Muslim is the brother of another Muslim. All Muslims are brothers. It is not lawful for anyone to take his brother’s wealth except what he willingly gives. Do not wrong one another, and do not return to disbelief after me, striking the necks of one another’.”

Al-Ḥākim said: “Bukhārī has narrated from ‘Ikrimah, and Muslim has narrated from Ibn Abī Uways. The other narrators in the chain are those from whom both Bukhārī and Muslim have narrated in their *Ṣaḥīḥs*. The part of this ḥadīth that contains the Prophet’s sermon is agreed upon by both.” He quotes: “O, people, I have left with you that which, if you hold fast to it, you will never go astray after it: the book of God... (On the Day of Judgment) they will ask about me, what will you say?” In this sermon, the expression “hold fast to the *sunnah*” is considered rare in the ḥadīth terminology, and it requires attention. I found a supporting narration from Abū Hurayrah’s ḥadīth.³⁴⁵ Al-Ḥākim said: “Abū Bakr Ibn Ishāq al-Faqīh narrated to us. He said: Muḥammad ibn Isā ibn al-Sakan al-Wāsiṭī narrated to us. He said: Dawūd ibn ‘Amr al-Ḍabbī narrated to us. He said: Ṣāliḥ ibn Mūsā al-Talḥī narrated to us. He had taken it from ‘Abd al-‘Azīz ibn Rufay‘. He had taken it from Abū Ṣāliḥ. He had taken it from Abū Hurayrah, who said: “The Messenger of God ﷺ said: ‘I have left with you two things, and after them, you will never go astray: the book of God and my *sunnah*. These two will never separate from each other until they reach me at the pond [in Heaven]’.”³⁴⁶

What al-Ḥākim meant by his statement “this needs to be addressed” is as follows: In the second narration, which he refers to as the ḥadīth of Abū Hurayrah, two things are mentioned. The addition of “holding fast

³⁴⁵ Muḥammad ibn ‘Abd Allāh al-Ḥākim, *al-Mustadrak*, 1:171 #318.

³⁴⁶ Muḥammad ibn ‘Abd Allāh al-Ḥākim, *al-Mustadrak*, 1:171 #319.

to the *sunnah*” helps clarify what the second thing is. The ḥadīth that al-Ḥākim narrated from ‘Abd Allāh ibn ‘Abbās via the ‘Ikrimah chain, which he refers to, has been transmitted by al-Bayhaqī from al-Ḥākim in his books, *al-Sunan al-kubrā*,³⁴⁷ *Dalā’il al-nubūwah*,³⁴⁸ and *al-Itiqād ilā sabīl al-rashād*.³⁴⁹ Additionally, al-Marwazī has narrated it in *al-Sunnah*,³⁵⁰ and Khaṭīb al-Baghdādī has narrated it at length in his book *al-Muttafiq wa-al-Muftariq*.³⁵¹

Evaluation of al-Ḥākim’s ḥadīth: The first ḥadīth is weak for the following reasons: A- It contradicts the ḥadīth of Jābir ibn ‘Abd Allāh from the Farewell Pilgrimage, which makes it at least uncommon. If the narrator were weak, it would then be considered fabricated. B- The status of the narrators in this ḥadīth is as follows: The first narrator: Abbās ibn al-Faḍl al-Asfātī. The scholars of *jarḥ* (criticism) and *ta’dīl* (approval) have said the following about him: Nūr al-Dīn al-Haythamī: “I do not know him,” he said.³⁵² Al-Albānī said: “This transmitter is unknown.”³⁵³

The second transmitter is Ismā‘īl ibn Abī Uways. His name is Ismā‘īl ibn ‘Abd Allāh. The scholars of *jarḥ* and *ta’dīl* said the following about him: Abū Ṭālib said: Aḥmad ibn Ḥanbal said, “He is not bad.” ‘Uthmān ibn Sa‘īd al-Dārimī said: “Yahyá ibn Ma‘īn said the same.” Abū Bakr ibn Khaythamah narrated from Yahyá ibn Ma‘īn the following: Yahyá said, “He is truthful (*ṣadūq*), but weak of intellect. He is not reliable — meaning, he does not know ḥadīth and how to transmit it, nor how to recite it without a written text.” Mu‘āwiyah ibn Ṣāliḥ narrated from Yahyá ibn Ma‘īn: “Abū Uways and his son (Ismā‘īl) are weak.” ‘Abd al-Wahhāb ibn Abī ‘Ismah narrated from Aḥmad, the son of Yahyá, who narrated from his father Yahyá: “Ibn Abī Uways and his father (Abū Uways) steal ḥadīths.” Ibrāhīm ibn ‘Abd Allāh al-Junayd narrated from Yahyá: Yahyá said, “He confuses things, lies, and is nothing.” Al-‘Uqaylī, Abū Ḥatīm al-Rāzī, al-Nasā‘ī, and Ibn ‘Adīy — all scholars of *jarḥ* and *ta’dīl* — declared him weak. Al-Nasā‘ī once said, “He is weak,”

³⁴⁷ Abū Bakr Aḥmad ibn al-Ḥusayn al-Bayhaqī, *al-Sunan al-kubrā*, 10:113 #18713.

³⁴⁸ Abū Bakr Aḥmad ibn al-Ḥusayn al-Bayhaqī, *Dalā’il al-nubūwah*, 5:449.

³⁴⁹ Aḥmad ibn al-Ḥusayn Abū Bakr al-Bayhaqī, *al-Itiqād ilā sabīl al-rashād*, 1:183 #215.

³⁵⁰ Muḥammad ibn Naṣr al-Marwazī, *al-Sunnah*, 1:25 #294.

³⁵¹ Aḥmad ibn ‘Alī al-Khaṭīb al-Baghdādī, *al-Muttafiq wa-al-muftariq*, 3:7 #808.

³⁵² Nūr al-Dīn ‘Alī ibn Abī Bakr al-Haythamī, *Majma‘ al-zawā‘id*, 5:82.

³⁵³ Naṣīr al-Dīn al-Albānī, *Silsilat al-aḥādīth al-da‘īfah*, 13:900.

and another time said, “He is not trustworthy.” Abū al-Qāsim al-Lālakāʾī said: “Al-Nasāʾī went to such an extent in criticizing him that it led to his being rejected. It seems he knew something others did not, for the statements of the rest only indicate that he was weak.” Ibn ‘Adīy said: “This man narrated *gharīb* [strange, unusual] ḥadīths from his uncle Mālik ibn Anas. No one followed his transmissions (*mutāba‘ah*).”³⁵⁴

The third transmitter is Thawr ibn Zayd. He was a teacher of Mālik and is considered trustworthy. Muḥammad ibn al-Barqī accused him of being a Qadarī, but it seems he confused him with Thawr ibn Yazīd. Yahyá ibn Ma‘īn said: “He is *thiqah* (reliable).” Aḥmad said: “He is righteous (*sāliḥ*).” Al-Bayhaqī said about him: “He is unknown (*majhūl*).”³⁵⁵

The fourth transmitter is ‘Ikrimah. We have already mentioned who ‘Ikrimah is when discussing the Khārījī transmitters. In view of ‘Ikrimah’s affiliation with the Khārījīs and the accusation of falsehood against him, when this ḥadīth is evaluated along with its other transmitters, both the status of its transmitters and its contradiction with sound ḥadīths from the Ahl al-Bayt demonstrate that the ḥadīth is weak. Al-Bukhārī’s transmission of ḥadīths from ‘Ikrimah in his *Ṣaḥīḥ* does not eliminate ‘Ikrimah’s flaws. Moreover, al-Bukhārī has been criticized for this. I will not go into that subject here so as not to digress. The evaluation of al-Ḥākim’s second transmission, narrated as supporting evidence via the chain of Abū Hurayrah, was already discussed above. The ḥadīth scholars who transmitted this ḥadīth have generally narrated it from ‘Abd Allāh ibn ‘Abbās or Abū Hurayrah through the path of ‘Ikrimah. Conclusion: Both of al-Ḥākim’s transmissions are weak.

The ḥadīth narrated in al-Khaṭīb al-Baghdādī’s *al-Faṭḥ wa-al-mufaṭḥ*: As a result of research, we saw that this ḥadīth was also narrated from Abū Sa‘īd al-Khudrī and Anas ibn Mālik. We will now cite and evaluate those narrations. Al-Khaṭīb al-Baghdādī said in *al-Faṭḥ wa-al-mufaṭḥ*: “Abū Ṭālib Muḥammad ibn ‘Alī ibn Ibrāhīm al-Bayḍāwī informed us. He said: Muḥammad ibn ‘Abbās al-Ḥazzāz informed us. He said: Abū Bakr ibn al-Mujaddid narrated to us. He said: ‘Abd Allāh ibn ‘Umar narrated to us. He said: Shu‘ayb ibn Ibrāhīm al-

³⁵⁴ Abū al-Ḥajjāj Yūsuf ibn ‘Abd al-Raḥmān al-Mizzī, *Tahdhīb al-kamāl*, 3:124 #459; Muḥammad ibn Aḥmad ibn Kaymāz al-Dhahabī, *Mīzān al-i‘tidāl*, 1:222 #854.

³⁵⁵ Muḥammad ibn Aḥmad ibn Kaymāz al-Dhahabī, *Mīzān al-i‘tidāl*, 1:373 #1404.

Taymī³⁵⁶ narrated to me. He said: Sayf ibn ‘Umar narrated to us. He took this ḥadīth from Abān ibn Ishāq al-Asadī. He from al-Ṣabbāḥ ibn Muḥammad. He from Abū Ḥāzim. He from Abū Sa‘īd al-Khudrī.” Abū Sa‘īd said: “During the illness in which he passed away, while we were in the morning prayer, the Messenger of God ﷺ entered the mosque. Abū Bakr, who was leading the prayer, intended to step back. The Messenger of God ﷺ signaled to him to remain in his place. The Prophet ﷺ then performed the prayer (by following Abū Bakr) with the people. When he was about to depart, after praising and glorifying God, he said: ‘O, people, I have left among you two weighty things: the book of God and my *sunnaḥ*. Make the Qur’ān speak through my *sunnaḥ*. Do not interpret it erroneously. As long as you hold fast to them, your insight will not be blinded, your feet will not slip, and your hand will not be restrained’.”³⁵⁷

Evaluation of al-Khaṭīb al-Baghdādī’s ḥadīth: This ḥadīth includes Shu‘ayb ibn Ibrāhīm al-Taymī. This narrator is quite weak. Ibn ‘Adīy said about him: “He is not well known.”³⁵⁸ Al-Dhahabī said: “He is unknown.”³⁵⁹ Ibn Ḥajar wrote: “Shu‘ayb ibn Ibrāhīm al-Kūfī, who transmits the books of Sayf, is unknown. Ibn ‘Adīy mentioned him and said: ‘He is not well known’.”³⁶⁰ Also included is al-Ṣabbāḥ ibn Muḥammad. He too is a very weak narrator. Although al-‘Ijlī declared him trustworthy, multiple experts in ḥadīth criticism wrote that he fabricated ḥadīths. Muḥammad ibn Ḥibbān wrote regarding him: “Al-Ṣabbāḥ ibn Muḥammad ibn Abī Ḥāzim al-Bajālī al-Aḥmasī — he was from Kūfah... He would transmit fabricated ḥadīths from trustworthy narrators.”³⁶¹ Al-‘Uqaylī said: “He was a Kūfan. There are errors in his ḥadīths. He would transmit *mawqūf* [statements of a Companion] ḥadīths as though they were *marfū‘* [statements of the Prophet].”³⁶² Al-Dhahabī said: “He narrated two *marfū‘* [statements of the Prophet] ḥadīths from ‘Abd Allāh ibn Mas‘ūd, both of which are actually the words of ‘Abd Allāh (i.e., he narrated ‘Abd Allāh ibn Mas‘ūd’s words as if they were the

³⁵⁶ In the book *al-Faqīh wa-al-muta‘allim*, the name is written as “al-Tamīmī”; the correct form is: “al-Taymī.”

³⁵⁷ Aḥmad ibn ‘Alī al-Khaṭīb al-Baghdādī, *al-Faqīh wa-al-muta‘allim*, 1:306 #272.

³⁵⁸ Abū Aḥmad ‘Abd Allāh ibn ‘Adīy, *al-Kāmil fī ḍu‘afā’ al-rijāl*, 4:4.

³⁵⁹ Muḥammad ibn Aḥmad ibn Kaymāz al-Dhahabī, *Mizān al-i‘tidāl*, 2:375 #3704.

³⁶⁰ Aḥmad ibn ‘Alī ibn Ḥajar al-‘Asqalānī, *Lisān al-mizān*, 4:247 #3797.

³⁶¹ Muḥammad ibn Ḥibbān al-Bustī, *al-Majrūḥīn*, 1:377.

³⁶² Abū Ja‘far al-‘Uqaylī, *al-Du‘afā’ al-kabīr*, 2:213 #750.

words of the Prophet).” Ibn Ḥibbān said about him: “He narrates fabricated ḥadīths.”³⁶³

Additionally, in his chain of narration, there is Sayf ibn ‘Umar. The statements of the scholars of jarḥ and ta’dīl about him: Abū ‘Abd Allāh ibn Abī Ḥātim said about him: “My father was asked about Sayf ibn ‘Umar al-Ḍabbī. He said: ‘His ḥadīth has been abandoned. His ḥadīth resembles that of al-Wāqidi’.” Al-Zubayr ibn Abī Ḥāla is a narrator of Sayf ibn ‘Umar’s ḥadīth. Sayf ibn ‘Umar’s ḥadīth has been abandoned. I did not write the narrations of either him or those who narrated from him. Sayf ibn ‘Umar narrated from ‘Amr ibn Tammām, who narrated from his father: “Kakā’ ibn ‘Amr said: ‘I witnessed the death of the Messenger of God ﷺ’.” (This narration is false.) Sayf’s ḥadīth has been abandoned. For this reason, the ḥadīth is invalid. We have written this so that it may be known. Al-Naḍr ibn Ḥammād narrates from Sayf ibn ‘Umar. Both are weak, and their ḥadīths are *munkar* (rejected).³⁶⁴ Abū Nu‘aym al-Iṣfahānī said: “Sayf ibn ‘Umar al-Ḍabbī, al-Kūfī, was accused of heresy in religious matters. His ḥadīths are void; he is nothing.”³⁶⁵ Al-Nasā’ī said about him: “Sayf ibn ‘Umar al-Ḍabbī is weak.”³⁶⁶ Abū Aḥmad ‘Abd Allāh ibn ‘Adī al-Jurjānī, in his book *al-Kāmil*, wrote about Sayf ibn ‘Umar: “Sayf ibn ‘Umar al-Ḍabbī is from Kūfah. Yahyā ibn Ma‘īn said: ‘Sayf ibn ‘Umar al-Ḍabbī is weak.’ Abū Ja‘far al-Ḥadaramī said: ‘They asked Yahyā ibn Ma‘īn about Sayf ibn ‘Umar: ‘There is no good in him,’ he said. He has other ḥadīths, all of which are munkar, and they are not followed. They are close to weakness rather than truthfulness’.”³⁶⁷ Ibn Ḥibbān said about him: “Sayf ibn ‘Umar al-Ḍabbī al-Usaydī is from Baṣrah. He was accused of heresy. He is originally from Kūfah. He narrated fabricated ḥadīths from trustworthy narrators. Ibn Numayr said: ‘Sayf al-Ḍabbī is from the tribe of Tamīm. He used to say: ‘A man from the sons of Tamīm narrated to me...’ Sayf was

³⁶³ Muḥammad ibn Aḥmad ibn Kaymāz al-Dhahabī, *Miẓān al-i‘tidāl*, 2:306 #3848; *al-Mughnī fī al-ḍu‘afā’*, 1:306 #2858; Abū Ja‘far Muḥammad ibn ‘Amr al-Uqaylī, *al-Ḍu‘afā’ al-kabīr*, 4:100 #832; ‘Abd al-Raḥmān ibn al-Jawzī, *al-Ḍu‘afā’ wa-al-matrūkīn*, 4:101 #832; Aḥmad ibn ‘Alī ibn Ḥajar al-‘Asqalānī, *Tahdhīb al-tahdhīb*, 4:357 #710.

³⁶⁴ ‘Abd al-Raḥmān ibn Abī Ḥātim al-Rāzī, *al-Jarḥ wa-al-ta’dīl*, 3:579 #2630, 4:278 #1198, 7:136 #762.

³⁶⁵ Aḥmad ibn ‘Abd Allāh Abū Nu‘aym al-Iṣfahānī, *al-Ḍu‘afā’*, 91–95.

³⁶⁶ Aḥmad ibn Shu‘ayb al-Nasā’ī, *al-Ḍu‘afā’ wa-al-matrūkīn*, p. 123 #356.

³⁶⁷ Abū Aḥmad ‘Abd Allāh ibn ‘Adī, *al-Kāmil fī ḍu‘afā’ al-rijāl*, 4:507 #851.

fabricating ḥadīths. He was accused of heresy'.³⁶⁸ The ḥadīth scholar known as Ibn Shāhīn wrote the following about Sayf ibn 'Umar: "Sayf ibn 'Umar's name was mentioned. Ibn Ma'in said: 'No good comes from him'".³⁶⁹ Ibn al-Jawzī wrote the following about him: "He is from Kūfah. Yahyá ibn Ma'in said: 'His ḥadīth is weak. No good comes from him.' Abū Ḥātim al-Rāzī said: 'His ḥadīth has been abandoned.' Al-Nasā'ī and al-Dāraquṭnī said: 'He is weak.' Ibn Ḥibbān said: 'He narrates fabricated ḥadīths from trustworthy narrators. He himself fabricates ḥadīths'".³⁷⁰

Ibrāhīm ibn Muḥammad ibn Sibṭ ibn al-'Ajamī al-Ḥalabī wrote the following about him: Sayf ibn 'Umar al-Ḍabbī al-Usaydī. He is also called al-Tamīmī, al-Burjumī. He is the author of the books *Futūḥ* and *al-Riddah*. He is similar to al-Wāqidī. Ibn Numayr said: "Sayf al-Ḍabbī is from the Tamīm tribe. He used to say: 'A man from the sons of Tamīm narrated to me...' Sayf was fabricating ḥadīths. He was accused of heresy."³⁷¹ Al-Mizzī, Yūsuf ibn al-Zakī 'Abd al-Raḥmān Abū al-Ḥajjāj, in his book *Tahdhīb al-kamāl*, narrated the statements of scholars of *jarḥ* and *ta'dīl* such as Yahyá ibn Ma'in, Abū Ḥātim al-Rāzī, Abū Dāwūd al-Sijistānī, Abū 'Abd al-Raḥmān al-Nasā'ī, al-Dāraquṭnī, Ibn Adīy, and Ibn Ḥibbān. We have also transmitted them from him.³⁷² Yahyá ibn Ma'in said: "Sayf ibn 'Umar is weak."³⁷³ Al-Nasā'ī said: "Sayf ibn 'Umar al-Ḍabbī is weak."³⁷⁴ 'Alī ibn Muḥammad ibn Arrāk al-Kinānī said about him: "He was accused of fabricating ḥadīths and heresy."³⁷⁵ Al-Dhahabī, in *Mīzān al-i'īdāl* and *al-Mughnī fī al-ḍu'afā'*, wrote the following: "Sayf ibn 'Umar al-Ḍabbī al-Usaydī, al-Tamīmī, al-Burjumī. He is the author of the books *Futūḥ* and *al-Riddah*. He is similar to al-Wāqidī. Yahyá ibn Ma'in, Abū Dāwūd al-Sijistānī, Abū Ḥātim al-Rāzī, Ibn Ḥibbān, Abū 'Abd al-Raḥmān ibn Adīy are scholars of *jarḥ* and

³⁶⁸ Muḥammad ibn Ḥibbān al-Bustī, *al-Majrūḥīn*, 1:345.

³⁶⁹ 'Umar ibn Aḥmad ibn Shāhīn, *Tārīkh asmā' al-ḍu'afā' wa-al-kadhdhābīn*, p. 100 #255.

³⁷⁰ 'Abd al-Raḥmān ibn al-Jawzī, *al-Ḍu'afā' wa-al-matrūkīn*, 3:35 #1594.

³⁷¹ Ibrāhīm ibn Muḥammad ibn Sibṭ ibn al-'Ajamī al-Ḥalabī, *al-Kashf al-ḥasīth 'amman rūmiya bi-waḍ' al-ḥadīth*, p. 131 #335.

³⁷² Yūsuf ibn 'Abd al-Raḥmān Abū al-Ḥajjāj al-Mizzī, *Tahdhīb al-kamāl fī asmā' al-rījāl*, 12:324, 326, 327 #2676.

³⁷³ Yahyá ibn Ma'in, *Tārīkh Ibn Ma'in*, 3:459 #2262.

³⁷⁴ Aḥmad ibn Shu'ayb al-Nasā'ī, *al-Ḍu'afā' wa-al-matrūkīn*, p. 187 #256.

³⁷⁵ 'Alī ibn Muḥammad ibn 'Arrāq al-Kinānī, *Tanzīh al-sharī'ah al-marfū'ah*, 1:66–72.

ta'dīl who have transmitted the statements criticizing him.”³⁷⁶ I am of the opinion that the presence of Sayf ibn 'Umar in this chain is sufficient to reject this narration.

The ḥadīth narrated by Abū al-Shaykh al-Iṣfahānī from Anas ibn Mālik: Abū al-Shaykh al-Iṣfahānī said: “Aḥmad ibn Sa'īd narrated to us. Aḥmad said: ‘Abd u al-Wāḥid narrated to us.’ He said: ‘Hishām narrated to us.’ He also said: ‘This ḥadīth was taken from Yazīd al-Rakkāshī.’ Yazīd narrated it from Anas ibn Mālik. Anas said: ‘The Messenger of God ﷺ said: “I leave behind for you something that if you act upon it, you will never go astray: the book of God and the Sunnah of His Prophet”’.”³⁷⁷ Evaluation of this narration: The fourth narrator is Yazīd ibn Abān al-Rakkāshī. Statements of the scholars of jarḥ and ta'dīl regarding this narrator: Abū Aḥmad al-Ḥākim said: “The ḥadīth has been abandoned.” Abū Bakr al-Barkānī said: “He is weak.” Al-Bayhaqī said: “He cannot be used for proof, he is rejected.” Abū Ḥatīm al-Rāzī said: “He is weak.” Ibn Ḥibbān said: “It is not lawful to narrate ḥadīths from him.” Aḥmad ibn Ḥanbal said: “The ḥadīth is rejected, it should not be written.” al-Nasā'ī said: “The ḥadīth is abandoned, he is weak.” The statements written about him seem sufficient to reject this ḥadīth.³⁷⁸

The ḥadīth narrated by Abū Nu'aym al-Iṣfahānī from Anas ibn Mālik: Abū Nu'aym, Aḥmad ibn 'Abd Allāh said: “‘Abd Allāh ibn Muḥammad narrated to us. He said: ‘Aḥmad ibn al-Ḥaṭṭāb narrated to us.’ He said: ‘Talūt ibn 'Abbād narrated to us.’ He said: ‘Hishām ibn Sulaymān narrated to us.’ Hishām took this ḥadīth from Yazīd al-Rakkāshī. Yazīd narrated it from Anas ibn Mālik. Anas said: ‘The Messenger of God ﷺ said: “I leave behind for you something that if you act upon it, you will never go astray: the book of God and the Sunnah of your Prophet”’.”³⁷⁹ Evaluation of this narration: The fifth narrator, Yazīd al-Rakkāshī, was mentioned in the previous ḥadīth. The ruling of that ḥadīth applies to this one as well.

³⁷⁶ Muḥammad ibn Aḥmad al-Dhahabī, *Mīzān al-i'tidāl*, 2:255 #3637; *al-Mughnī fī al-ḍu'afā'*, 1:292 #2716.

³⁷⁷ 'Abd Allāh ibn Muḥammad Abū al-Shaykh al-Iṣfahānī, *Ṭabaqāt al-muḥaddithīn*, 4:289 #1069.

³⁷⁸ Yūsuf ibn al-Zakī 'Abd al-Raḥmān Abū al-Ḥajjāj al-Mizzī, *Tahdhīb al-kamāl*, 32:64 #6958; Shams al-Dīn Muḥammad ibn Aḥmad al-Dhahabī, *Mīzān al-i'tidāl*, 4:418 #9669.

³⁷⁹ Abū Nu'aym Aḥmad ibn 'Abd Allāh, *Akhbār Aṣḥabān*, 1:405 #311.

The ḥadīth narrated by al-Bayhaqī as *mawqūf* [statements of a Companion] from ‘Urwah ibn al-Zubayr: Al-Bayhaqī in his book *Dalā’il al-nubūwah* narrates a long ḥadīth about the farewell pilgrimage from ‘Urwah ibn al-Zubayr as a *mawqūf* [statements of a Companion] narration. The narration is as follows: Aḥmad ibn al-Ḥusayn (al-Bayhaqī) said: “Abū ‘Abd Allāh al-Ḥāfiẓ narrated to us and said: ‘Abū Jā‘far al-Baghdādī narrated to us.’ He said: ‘Abū Ulāsah Muḥammad ibn ‘Amr ibn Ḥālīd narrated to us.’ He said: ‘My father (‘Amr ibn Ḥālīd) narrated to us.’ He said: ‘Ibn Lahī‘ah narrated to us.’ He said: ‘He took this ḥadīth from Abū al-Aswad.’ He said: ‘Abū al-Aswad took it from ‘Urwah ibn al-Zubayr.’ After narrating the story of the farewell pilgrimage, ‘Urwah said: ‘The Messenger of God ﷺ mounted his camel, gathered the people, and taught them the rites of the pilgrimage. Then he said: “O, people, listen to what I have to say. I do not know; perhaps after this year I will not meet with you again in this place.” Then ‘Urwah mentioned the sermon. At the end, he said: “O, people, listen to me. I leave behind two clear things for you, and as long as you hold fast to them, you will never go astray: the book of God and the Sunnah of your Prophet.”

Mūsá ibn ‘Uqbah also narrated this in the same sense: He said: “This ḥadīth was narrated to us by Abū al-Ḥusayn ibn al-Faḍl. He said: ‘Abū Bakr ibn ‘Aṭṭāb narrated to us.’ He said: ‘Al-Qāsim al-Jawharī narrated to us.’ He said: ‘Ibn Abī ‘Uways narrated to us.’ He said: ‘Ismā‘īl ibn Ibrāhīm ibn ‘Uqbah narrated to us.’ He took it from his uncle Mūsá ibn ‘Uqbah, and he mentioned the ḥadīth, but said: “A clear command that if you hold fast to it, you will never go astray: the book of God and the Sunnah of your Prophet”.’³⁸⁰ Evaluation of this ḥadīth: The narrator in the chain of this ḥadīth, Abū Ulāsah Muḥammad ibn ‘Amr ibn Ḥālīd, is unknown in terms of his state. Additionally, there is Ibn Lahī‘ah in the chain. This narrator is weak. Al-Nasā‘ī said: “He is rejected.” ‘Urwah is from the Ṭābi‘īn, and this is a *maqtū‘* [statements of a Follower] ḥadīth (a narration that comes from a Ṭābi‘ī and not directly from the Prophet). If a *maqtū‘* [statements of a Follower] ḥadīth contradicts a *marfū‘* [statements of the Prophet] ḥadīth directly attributed to the Prophet and authentic narration, it is never accepted. For these reasons, this ḥadīth cannot be accepted.

³⁸⁰ Abū Bakr Aḥmad ibn al-Ḥusayn al-Bayhaqī, *Dalā’il al-nubūwah*, 5:447 #2192.

The *mursal* ḥadīth narrated by Muḥammad ibn Jarīr al-Ṭabarī: Muḥammad ibn Jarīr al-Ṭabarī in his *Tārīkh* (History) said: “Ibn Ḥumayd narrated to us. He said: ‘Salamah narrated to us.’ He said: ‘He took this ḥadīth from Ibn Ishāq.’ Ibn Ishāq narrated this ḥadīth from ‘Abd Allāh ibn Abī Najīh. ‘Abd Allāh said: ‘The Messenger of God ﷺ continued his pilgrimage and showed the people the rites (of pilgrimage) and informed them of the Sunnahs of the pilgrimage. After explaining many things to the people, he delivered his long sermon. After narrating the sermon, he said: “O, people, think and listen to my words. I have conveyed to you. I leave behind for you something, and if you hold on to it, you will never go astray: the book of God and the *sunna* of His Prophet.”’³⁸¹ Evaluation of this narration: The first narrator of this ḥadīth is Abū ‘Abd Allāh Muḥammad ibn Ḥumayd ibn Ḥayyān al-Tamīmī, who passed away in 248 AH. His narrations have been abandoned. Ibrāhīm ibn Ya‘qūb al-Juzjānī and Abū Jā‘far al-‘Uqaylī said: “His methodology is bad, he is not trustworthy and weak.” Abū Ḥātim al-Rāzī, Ṣāliḥ ibn Muḥammad al-Asadī, Abū Zur‘ah, Ibn Ḥirāsh, al-Nasā‘ī, and Ibn Wārā’ said: “He is a liar.” The stories he narrated confirm this. Ishāq ibn Mansūr al-Kawsaq said: “I testify before God that both Muḥammad ibn Ḥumayd and ‘Ubayd ibn Ishāq are liars.” Ibn Ḥajar wrote: “He is a weak memorizer, and Ibn Ma‘īn had a favorable view of him.” What has been said about him is sufficient to reject his narration.³⁸²

The second narrator, Salamah ibn al-Faḍl: The scholars of *jarḥ* and *ta’dīl* said the following about him: Salamah ibn al-Faḍl al-‘Abrash, the judge of Rayy, is the narrator of the book *al-Maghāzī* of Muḥammad ibn Ishāq. Ishāq ibn Rāhawayh said: “He is weak.” Al-Bukhārī said: “There are some *munkar* (odd or rejected) elements in his narrations.” Yaḥyá ibn Ma‘īn said: “We wrote ḥadīths from him, and there is no better version of *al-Maghāzī* than his book.” Al-Nasā‘ī said: “He is weak.” ‘Alī ibn al-

³⁸¹ Muḥammad ibn Jarīr al-Ṭabarī, *Tārīkh al-rusul wa-al-mulūk*, 3:75, 76 #838.

³⁸² Ibn Abī Ḥātim ‘Abd al-Raḥmān ibn Muḥammad al-Rāzī, *al-Jarḥ wa-al-ta’dīl*, 7:232; Abū Jā‘far Muḥammad ibn ‘Amr al-‘Uqaylī, *al-Ḍu‘afā’ al-kabīr*, 4:61; Muḥammad ibn Ḥibbān, *al-Majrūḥīn*, 2:303; Ibrāhīm ibn Ya‘qūb al-Jawzajānī, *Aḥwāl al-rijāl*, #382; Abū Aḥmad ‘Abd Allāh ibn ‘Adīy, *al-Kāmil fī ḍu‘afā’ al-rijāl*, 6:2277; Shams al-Dīn Muḥammad ibn Aḥmad al-Dhahabī, *Mīzān al-i‘tidāl*, 3:530 #7453.

Madīnī said: “We did not leave Rayy until we abandoned Salamah’s ḥadīth.” Abū Ḥatīm al-Rāzī said: “He cannot be used for proof.”³⁸³

The third narrator, the scholar of *Sīrah*, Muḥammad ibn Ishāq: He is known for being a *mudallis* (one who uses the form of narration known as *ʿan ʿānah*). Many scholars considered him trustworthy, while others, such as al-Dāraquṭnī, considered him weak. al-Nasāʾī said: “He is not strong.” al-Dāraquṭnī said: “He cannot be used for proof.” Abū Dāwūd said: “He is a Muʿtazilī and believes in Qadar (divine predestination).” Sulaymān al-Taymī said: “He is a liar.” Ḥishām ibn ʿUrwah said: “He is a liar.” Yaḥyá ibn Saʿīd al-Anṣārī and Mālik ibn Anas criticized him. Abū Ḥatīm al-Rāzī and al-ʿUqaylī said: “He is weak.” Aḥmad ibn Ḥanbal said: “He used to do much *tadlīs* (concealment in narration).” Yaḥyá ibn Saʿīd al-Qaṭṭān said: “Muḥammad ibn Ishāq is a liar.”³⁸⁴ In summary, scholars of *jarḥ* and *taʿdīl* disagreed about Muḥammad ibn Ishāq. Some accepted him as trustworthy, while others accused him of lying. However, there is consensus that he was a *mudallis*. When a *mudallis* uses *ʿan ʿānah* in a narration, the ḥadīth is considered broken.³⁸⁵ Additionally, this ḥadīth was narrated by the Tābiʿī ʿAbd Allāh ibn Abī Najīḥ. This means the ḥadīth is *mursal* (the companion is not mentioned), and therefore weak. When a *mursal* ḥadīth contradicts a *muṭṭaṣil* (connected) ḥadīth in the chain, the *muṭṭaṣil* narration is accepted, and the *mursal* narration is rejected.

Narration in the *Musnad* of Imām Zayd ibn ʿAlī: In the sickness during which the Messenger of God ﷺ passed away, after taking Ḥasan and Ḥusayn in his arms, kissing them, and showing affection to them, he said: “O, people, I have left for you the book of God, my *sunnah*, and my Ahl al-Bayt. Whoever abandons the book of God has lost my *sunnah*. Whoever abandons my *sunnah* has lost my Ahl al-Bayt. These three will not separate from each other until they meet me at the pond (of Paradise).”³⁸⁶ Evaluation of this narration: Imām Zayd himself did not compile any books. The person who gathered his narrations was ʿAmr ibn Khālīd al-Wāsiṭī. This person is considered a liar by all ḥadīth

³⁸³ Shams al-Dīn Muḥammad ibn Aḥmad al-Dhahabī, *Mīzān al-iʿīdāl*, 2:192 #3410.

³⁸⁴ Shams al-Dīn Muḥammad ibn Aḥmad al-Dhahabī, *Mīzān al-iʿīdāl*, 3:46 #7197.

³⁸⁵ Ibrāhīm ibn Muḥammad Sibṭ ibn al-Aʿjamī, *al-Tabyīn li-asmāʾ al-mudallisīn*, 47; Aḥmad ibn ʿAlī ibn Ḥajar al-ʿAsqalānī, *Ṭabaqāt al-mudallisīn*, 51; Jalāl al-Dīn ʿAbd al-Raḥmān al-Suyūṭī, *Asmāʾ al-mudallisīn*, 81.

³⁸⁶ Zayd ibn ʿAlī, *al-Musnad*, 1:360 #644.

scholars, and his narrations are not trusted. In this narration, the mention of adhering to both the Ahl al-Bayt and the *sunnah* together indicates its weakness.

General evaluation: As seen, this ḥadīth is weak in all of its chains. A weak ḥadīth may become *ḥasan* (good) if it is supported by other chains, but if there is a narrator who is *matrūk* (abandoned) or *kadhḍāb* (a liar) in the chain, the narration will never be strengthened or accepted. We have already stated why this narration is weak in its chain of transmission. Therefore, this ḥadīth cannot escape its weakness. Another point is that this ḥadīth contradicts the wording of the *ṣaḥīḥ* ḥadīth we have proven, which mentions: “I have left for you the book of God and my *Ahl al-Bayt*.” Because in the ḥadīth, it states: “I have left two things with you: either the Book along with my Ahl al-Bayt, or the Book along with my *sunnah*.” What is correct is the *ṣaḥīḥ* narration. Also, a weak ḥadīth cannot be strengthened if it contradicts a *ṣaḥīḥ* ḥadīth. However, we should note that even if this ḥadīth is weak in its wording, its meaning is correct. We had explained the verses and ḥadīths describing the obligation of adhering to the book and the *sunnah* when defining Ahl al-Sunnah. No one can object to following the *sunnah*.

What we aim to highlight here is that when Muslims, who lack knowledge of ḥadīth, hear the narration “I have left two things with you: the book of God and my *Ahl al-Bayt*,” they mistakenly assume that it is incorrect, thinking that the authentic narration is “the book of God and my *sunnah*.” We have corrected this misconception and presented the truth. Previously, we also clarified this point. Let us explain further. When we demonstrate that this narration is not *ṣaḥīḥ*, we do so not in opposition to the *sunnah*. One who opposes the *sunnah* would, in fact, be opposing the Messenger of God ﷺ. Denying the *sunnah* leads one to disbelieve. When we defined the Ahl al-Sunnah sect, we provided the verses and ḥadīths that express the importance of the *sunnah*. We are asserting that this specific narration is not *ṣaḥīḥ* because it contradicts the wording of the authentic ḥadīth: “Hold on to the book of God and my Ahl al-Bayt.” Therefore, [the ‘... and my *sunnah*’ version] it is not authentic. It is also important to note that the *sunnah* refers to the words, actions, and approvals of the Messenger of God ﷺ. The command “Hold on to the book of God and my Ahl al-Bayt” is in itself part of the *sunnah*. From this perspective, we better understand that adhering to the Ahl al-Bayt is part of the *sunnah*, and we understand its meaning

more clearly. We believe this *ṣaḥīḥ* ḥadīth [the ‘... and my Ahl al-Bayt’ version], which we have proven with evidence, has been overlooked due to sectarian bias.

THE MEANING OF HOLDING FIRMLY TO THE *AHL AL-BAYT*

What we understand from these narrations is as follows: The commands of the Messenger of God ﷺ express this: When the caliphate comes, be with him. If you do not, you will go astray. This is also the command of God. The unfolding events confirm this view of ours. Let us elaborate on this subject further. When many people hear the ḥadīth about adhering to the Ahl al-Bayt, they will naturally ask: “How can I adhere to the Ahl al-Bayt?” To understand this ḥadīth, we need to evaluate the meanings of the ḥadīths we mentioned above and the historical events together. Only then will the meaning of this ḥadīth be clearly understood.

a) With the revelation of the verse in sūrat al-Aḥzāb, we learned that the Messenger of God ﷺ, while gathering ‘Alī, Fāṭimah, and their two sons under his cloak, said: “O, God, these are my Ahl al-Bayt.”

b) We have demonstrated through narrations that ‘Alī is from the Ahl al-Bayt. In fact, ‘Alī grew up in the household of the Messenger of God ﷺ, under the care of the Mother of the Believers, Khadījah. In truth, he is from the family of the Messenger of God ﷺ, i.e., from his household.

c) After the passing of the Messenger of God ﷺ, the first caliph, Abū Bakr, was supported by the community, and they united around him. This unity continued during the time of ‘Umar as well. During the first six years of ‘Uthmān’s caliphate, this unity and togetherness continued in the same manner. However, after the last six years of ‘Uthmān’s caliphate, a split occurred in the unity. This rift grew larger, eventually leading to the assassination of the caliph. ‘Alī became the caliph under very difficult circumstances. In these challenging times, instead of receiving help and obedience, he faced opposition from even those closest to him. He was compelled to fight fellow Muslims in the battles of The Camel, Ṣiffīn, and Nahrawān. While we cannot go into the details of these events, we must take them into consideration to understand the aforementioned ḥadīth. The Messenger of God ﷺ had said: “I have left two heavy things with you. If you hold on to them, you will never go astray. One is the book of God, and the other is my Ahl al-Bayt.”

d) God (Exalted is He) in the Qurʾān and the Messenger of God ﷺ in his ḥadīths have commanded unity and togetherness, forbidding division and discord. In sūrat Āl-ʿImrān, it is stated:

﴿وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ﴾

“Hold firmly to the rope of God (Islam) all together, and do not become divided. And remember the favor of God upon you when you were enemies and He brought your hearts together, and by His favor, you became brothers. And when you were on the edge of a pit of fire, and He saved you from it. Thus, God makes clear to you His verses that you may be guided.”³⁸⁷

In the work narrated with an authentic chain by Saʿīd ibn Manṣūr, Ibn Jarīr al-Ṭabarī, Ibn al-Munẓir, and al-Ṭabarānī, ‘Abd Allāh ibn Masʿūd explained the meaning of this verse as follows: “Hold firmly to the rope of God.” ‘Abd Allāh ibn Masʿūd said: “The rope of God is the Qurʾān.”³⁸⁸ The danger of division and discord was declared by God in the following verse in sūrat Āl-ʿImrān:

﴿وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَٰئِكَ لَهُمْ عَذَابٌ عَظِيمٌ﴾

“Do not be like those who became divided and differed after clear proofs had come to them. For them is a great punishment.”³⁸⁹

³⁸⁷ Q, Āl ʿImrān, 3:103.

³⁸⁸ Saʿīd ibn Manṣūr, *al-Tafsīr*, 2:115 #493; Muḥammad ibn Ishāq ibn Mandah, *al-Tawḥīd*, 2:33 #596; Sulaymān ibn Aḥmad al-Ṭabarānī, *al-Muḥam al-kabīr*, 8:35 #8567, 8:118 #8878, 8:119 #8879; Muḥammad ibn Jarīr al-Ṭabarī, *Jāmiʿ al-bayān fī taʾwīl al-Qurʾān*, 5:646 #7608; Muḥammad ibn Ibrāhīm ibn al-Mundhir, *Kitāb tafsīr al-Qurʾān*, 1:319 #772; Abū Bakr Aḥmad ibn al-Ḥusayn al-Bayhaqī, *Shuʿab al-īmān*, 3:397 #1867; ‘Abd Allāh ibn ‘Abd al-Raḥmān al-Dāramī, *al-Sunan*, 4:2091 #3360; Abū Nuʿaym Aḥmad ibn ‘Abd Allāh al-Iṣfahānī, *Akhbār Aṣbahān*, 5:287 #4026.

³⁸⁹ Q, Āl ʿImrān, 3:105.

God commands obedience to Himself and His messenger, and forbids disputes.

﴿وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ وَاصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ﴾

“Obey God and His messenger, and do not dispute among yourselves, lest you falter and your strength depart. And be patient; indeed, God is with those who are patient.”³⁹⁰

The meaning and interpretation of these verses indicate: listen to the commands of the Qur’ān, do not fall into division and discord, and remain united with the community. The following ḥadīth, narrated by ‘Abd Allāh ibn ‘Abbās, clearly emphasizes the importance of remaining united with the community:

عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «يُدُّ اللَّهُ بِكَ الْجَمَاعَةَ».

The Messenger of God ﷺ said: “The hand of God is with the community.”³⁹¹ In other words, God’s help and support are with the community.

The following ḥadīth, narrated by Muslim, is also significant in relation to our topic:

عَرَفَجَةُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «إِنَّهُ سَتَكُونُ هَنَاتٌ وَهَنَاتٌ، فَمَنْ أَرَادَ أَنْ يُفَرِّقَ أَمْرَ هَذِهِ الْأُمَّةِ وَهِيَ جَمِيعٌ فَاضْرِبُوهُ بِالسَّيْفِ كَائِنًا مَنْ كَانَ.»

‘Arfajah said: I heard from the Messenger of God ﷺ: “There will be great and severe events. When this nation is united, whoever tries to separate it, strike them with the sword (kill them).”³⁹²

³⁹⁰ Q, al-Anfāl, 8:46.

³⁹¹ Muḥammad ibn ‘Īsā al-Tirmidhī, *al-Sunan*, 4:36 #2166, #2167.

The narration of Ibn Hibbān is more detailed:

عَنْ عَرْفَجَةَ بْنِ شُرَيْحٍ الْأَشْجَعِيِّ قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: « سَيَكُونُ بَعْدِي هَنَاتٌ وَهَنَاتٌ. فَمَنْ رَأَيْتُمُوهُ فَارَقَ الْجَمَاعَةَ، أَوْ يُرِيدُ أَنْ يُفَرِّقَ بَيْنَ أُمَّةٍ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، وَأَمْرُهُمْ جَمِيعٌ. فَافْتُلُوهُ كَأَنَّا مَنْ كَانَ. فَإِنَّ يَدَ اللَّهِ مَعَ الْجَمَاعَةِ ، وَإِنَّ الشَّيْطَانَ مَعَ مَنْ فَارَقَ الْجَمَاعَةَ يَرْتَكِضُ. »

‘Arfajah ibn Shurayḥ al-Ashja’ī said: I heard the Prophet ﷺ say: “After me, there will be evil and corruption. Whoever separates from the community, or attempts to divide the ummah of Muḥammad while it is united, kill him — whoever he may be. For God’s hand (i.e., God’s help and support) is with the community, and Satan runs alongside the one who separates from the community.”³⁹³

These narrations show us the following: ‘Alī was entirely justified in fighting against those who rebelled against him and caused division during the Battles of The Camel and Ṣiffin. Indeed, ‘Alī did not initiate combat without cause; rather, it was those who opposed him who advanced against him with the intent of battle. The following ḥadīth, reported by al-Bukhārī and Muslim, is highly significant in relation to our topic.

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: « تَرِدُ عَلَيَّ أُمَّتِي الْحَوْضَ، وَأَنَا أَذُودُ النَّاسَ عَنْهُ كَمَا يَذُودُ الرَّجُلُ إِبِلَ الرَّجُلِ عَنْ إِبِلِهِ. » فَأَلَوْا: يَا نَبِيَّ اللَّهِ أَتَعْرِفُنَا؟ قَالَ: « نَعَمْ لَكُمْ سِيمَا لَيْسَتْ لِأَحَدٍ غَيْرِكُمْ. تَرُدُّونَ عَلَيَّ غُرًّا مُحَجَّلِينَ مِنْ آثَارِ الْوُضُوءِ. وَلْيَصِدَّنَّ عَنِّي طَائِفَةٌ مِنْكُمْ فَلَا يَصِلُونَ. » فَأَقُولُ: يَا

³⁹² Muslim ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim*, 3:1479 #1852; Aḥmad ibn Ḥanbal, *al-Musnad*, #19000, #20277; Abū Dāwūd Sulaymān ibn Dāwūd al-Ṭayālīsī, *al-Musnad*, #1320; Abū Bakr Aḥmad ibn al-Ḥusayn al-Bayhaqī, *al-Sunan al-kubrā*, #17134.

³⁹³ Muḥammad ibn Hibbān, *al-Ṣaḥīḥ*, 10:438 #4577; Abū Bakr Aḥmad ibn al-Ḥusayn al-Bayhaqī, *Shu’ab al-īmān*, 10:18 #7106.

رَبِّ هَؤُلَاءِ مِنْ أَصْحَابِي. فَيُحِبُّنِي مَلَكٌ فَيَقُولُ: وَهَلْ تَذَرِي مَا أَحَدْتُمَا
بَعْدَكَ؟»

The Messenger of God ﷺ said: “(While I am) at the fountain (in Heaven), my community will come to me. Then I will begin to drive away people from the fountain just as a man drives away the camels of others from his own camels.” The Companions asked: “O, Messenger of God, will you recognize us?” The Messenger of God said: “Yes. You will have a distinguishing mark — no one else will bear it. You will come to me with radiant faces and limbs, whitened by the traces of ablution. Yet a group from among you will be turned away and will not reach me.” I will say: “My Lord, they are from among my Companions!” Then an angel will answer me: “Do you know what they innovated after you?”³⁹⁴

Since Muslim’s version contains more detail, it has been cited here. According to scholars from among the Ahl al-Sunnah who have commented on and explained this ḥadīth, those referred to are the Khārijīs. According to the Shī‘ah, they are those who opposed and separated themselves from ‘Alī. Another ḥadīth reported in both *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim* is as follows:

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَى الْمَقْبَرَةَ فَقَالَ: «السَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ، وَإِنَّا إِنْ شَاءَ اللَّهُ بِكُمْ لَاحِقُونَ، وَدِدْتُ أَنَّا قَدْ رَأَيْنَا إِخْوَانَنَا». قَالُوا: أَوْلَسْنَا إِخْوَانَكَ يَا رَسُولَ اللَّهِ؟ قَالَ: «أَنْتُمْ أَصْحَابِي، وَإِخْوَانُنَا الَّذِينَ لَمْ يَأْتُوا بَعْدُ». فَقَالُوا كَيْفَ تَعْرِفُ مَنْ لَمْ يَأْتِ بَعْدُ مِنْ أُمَّتِكَ يَا رَسُولَ اللَّهِ؟ فَقَالَ: «أَرَأَيْتَ لَوْ أَنَّ رَجُلًا لَهُ حَيْلٌ غُرَّ مُحَجَّلَةٌ بَيْنَ ظَهْرِي حَيْلٍ دُهُمٍ بُوْهُمُ أَلَا يَعْرِفُ حَيْلَهُ». قَالُوا بَلَى يَا رَسُولَ اللَّهِ. قَالَ «فَإِنَّهُمْ يَأْتُونَ غُرًّا مُحَجَّلِينَ مِنَ الْوُضُوءِ، وَأَنَا فَرَطُهُمْ عَلَى الْحَوْضِ. أَلَا لِيَذَادَنَّ رِجَالٌ

³⁹⁴ Muḥammad ibn Ismā‘īl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, 8:148 #6576 (narrated from ‘Abd Allāh ibn Mas‘ūd), 8:149 #6582 (narrated from Anas ibn Mālik); Muslim ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim*, 1:217 #247 (narrated from Abū Hurayrah).

عَنْ حَوْضِي كَمَا يُدَادُ الْبَعِيرُ الضَّالُّ ، أَتَادِيهِمْ إِلَّا هَلُمَّ . فَيُقَالُ : إِنَّهُمْ قَدْ بَدَّلُوا
بَعْدَكَ . فَأَقُولُ : سُخَّاءٌ سُخَّاءٌ .»

Abū Hurayrah said: The Messenger of God ﷺ came to the graveyard, greeted the deceased with the following words, and said: “Peace be upon you, O, dwellers of the abode of the believing community. God willing, we will soon join you. I would have loved to see our brothers.” Upon hearing this, the Companions asked: “O, Messenger of God, are we not your brothers?” He said: “You are my Companions; our brothers are those who have not yet come.” They asked: “O, Messenger of God, how will you recognize those from your community who have not yet come?” He said: “Suppose a man had horses with white blazes on their foreheads and legs among black horses — would he not recognize them?” They replied: “Certainly he would.” He said: “They will come with radiant faces, arms, and legs from the traces of ablution. I will be waiting for them at the fountain. Know that just as a lost camel is driven away from others, some people will be driven away from my fountain. I will call out to them: ‘Come to me quickly!’ But it will be said: ‘They altered matters after you.’ I will then say: ‘Away with them! Away with them!’.”³⁹⁵

This ḥadīth of ‘Abd Allāh ibn ‘Abbās is also of great significance:

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا ، قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ : « مَنْ شَقَّ عَصَا الْمُسْلِمِينَ ، وَالْمُسْلِمُونَ فِي إِسْلَامٍ دَامِجٍ ، فَقَدْ حَلَعَ
رَبْقَةَ الْإِسْلَامِ مِنْ عُنُقِهِ . »

‘Abd Allāh ibn ‘Abbās said: The Messenger of God ﷺ said: “When the Muslims are united, whoever breaks the staff of the Muslims (i.e., causes division) has cast off the bond of Islam from around his neck.”³⁹⁶

After narrating this ḥadīth in his book *al-Amthāl*, al-Ḥasan ibn ‘Abd al-Raḥmān al-Rāmahurmuzī explained: “Whoever breaks the staff of

³⁹⁵ Muḥammad ibn Ismā‘īl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, 8:150 #6584 (narrated in summary form from Abū Sa‘īd al-Khudrī); Muslim ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim*, 1:218 #249.

³⁹⁶ Sulaymān ibn Aḥmad al-Ṭabarānī, *al-Muḥjam al-kabīr*, 9:238 #10763.

the Muslims has cast off the bond of Islam from around his neck.” Abū Muḥammad said: “To break the staff means to oppose Islam by rebelling against it. When division occurred among the Muslims, their unity was fractured, and their cohesion shattered, it used to be said: ‘The staff has been broken’.” *Ribqah* means a collar (a binding worn around the neck). In reality, there is no actual collar; it is used here as a metaphor.³⁹⁷

The meaning of these ḥadīths is as follows: Whoever separates from the Muslim community, pursues division and discord, transgresses the limits of the lawful and unlawful, and disregards the divine prohibitions and commands, has broken the staff of authority and sought to weaken the unity. Another ḥadīth narrated by al-Ṭabarānī reads: Ma‘qil ibn Yasār said: The Messenger of God ﷺ said: “Whoever creates division is not one of us.”³⁹⁸

e) After much reflection and contemplation upon these ḥadīths, God, exalted is He, inspired the following meaning. God knows best. This “holding fast” refers, in political terms, to being with ‘Alī when he became caliph. As God, exalted is He, has stated in the Qur’ān, He warned the Jews three times.³⁹⁹ They acted wrongly and met with

³⁹⁷ Ḥasan ibn ‘Abd al-Raḥmān al-Rāmāhurmuzī, *al-Amthāl*, 1:87 #83; Abū Sulaymān Ḥamd ibn Muḥammad al-Khaṭṭābī, *Gharīb al-ḥadīth*, 1:6 #3.

³⁹⁸ Sulaymān ibn Aḥmad al-Ṭabarānī, *al-Muṣaḥḥ al-kabīr*, 15:163 #16925; Sulaymān ibn Aḥmad al-Ṭabarānī, *Kitāb al-du‘ā’*, 1:582 #2113.

³⁹⁹ The translation of the verses describing this is as follows: (Q. al-Isrā’, 17:4) “We declared to the Children of Israel in the Scripture: ‘You will certainly cause corruption in the land twice, and you will become arrogantly insolent.’” (Q. al-Isrā’. 17:5) “When the first of the warnings came true, We sent against you Our servants of great might. They ravaged your homes. And it was a warning fulfilled.” The commentaries report that these servants were the armies of Sennacherib of Nineveh, Nebuchadnezzar of Babylon, or Jalūt. They are said to have burned the Torah and al-Masjid al-Aqṣā, killed the Israelite scholars, and taken around 70,000 captives. It is mentioned that the initial corruption of the Israelites which triggered these calamities was their killing of Zakariyā and imprisoning of Irmiyā. (Q. al-Isrā’, 17:6) “Then We gave you back the turn to prevail over them. We increased your strength with wealth and offspring and made you greater in number.” (Q. al-Isrā’, 17:7) “If you do good, it is for your own selves; but if you do evil, it is to your own selves. Then when the final warning came true, We sent your enemies to disfigure your faces and to enter the mosque (as they entered it the first time), and to destroy whatever they seized utterly.” The commentaries state that the second wave of corruption, which brought about the second punishment, was the killing of Yahyā

punishment. Likewise, the ummah [community] of Muḥammad was warned three times and given opportunities. The first opportunity was the caliphate of ‘Alī. The second was the caliphate of Ḥasan. The third was the journey of Ḥusayn to Kūfah. Yet the ummah failed to act appropriately in all three cases. For more than 1400 years, division and fragmentation have continued. In our own era, the enmity between Sunnīs and Shī‘īs has grown even more inflamed by the fuel poured on the fire by the people of unbelief. Had the ummah taken these warnings seriously and seized these opportunities — had they obeyed ‘Alī, , and stood with him as they had obeyed previous caliphs — there would have been no schism. The ummah would not have fragmented into Shī‘ī, Khārijī, and Sunnī factions. The extremist groups would not have gone astray and fallen into misguidance. The meaning of the ḥadīth becomes clearer in light of these truths. We are of the opinion that this is the true meaning of being with the Ahl al-Bayt and holding fast to them.

In the noble ḥadīths whose original texts and translations we have presented above, the Messenger of God ﷺ said: “If you hold fast to what I have left among you, you will not go astray after me. One of them is greater than the other: the book of God, which is a rope extended from the heaven to the earth, and my progeny, my Ahl al-Bayt.” We previously noted that the condition for not going astray is to hold fast to the Qur’ān and the Ahl al-Bayt, and that the Ummah’s opposition to this has caused it to splinter into factions.

Those whom we are commanded to be with are the *Ahl al-‘Abā* or *Ahl al-Kīsā’*. After them, no functional authority remains. Individuals from among the progeny of Ḥasan and Ḥusayn who cite this ḥadīth as proof and claim, “Be with me, support me,” do not possess valid authority. For the unity with ‘Alī, Ḥasan, and Ḥusayn never came to be, and the ummah fragmented. Some deviated to the point of leaving the religion. This *fitnah* has continued to our own day. God knows best, this division will likely continue until the Day of Resurrection. The people of unbelief are exploiting this situation as they see fit, and the Muslims,

and the attempt to kill ‘Īsā. (Q. al-Isrā’, 17:8) “Perhaps your Lord will have mercy on you. But if you return to mischief, We shall return to punishment. And We have made Hell a prison for the disbelievers.” O God, You are aware that these Jews have committed greater oppression than their ancestors. Punish them again without delay and deliver the Muslims—and indeed all of humanity—from them.

regrettably, do not refrain from acting according to their wishes and commands.

May God grant us a good end. May He grant us unity and solidarity.

KHUMS FROM THE TREASURY WAS GIVEN TO THE *AHL AL-BAYT*

One of the rights of the Ahl al-Bayt is that while they were prohibited from receiving alms (zakāt), they were, in exchange, allocated a share from the *bayt al-māl* (public treasury). To the Ahl al-Bayt of the Messenger of God ﷺ instead of alms, which are considered the impurities of wealth, a portion was assigned from the spoils (*ghanīmah*) and *fay'* in the form of one-fifth of one-fifth — that is, one twenty-fifth — known as the khums of the khums. This allocation was made to them based on qur'ānic verse and ḥadīth. Before presenting the relevant qur'ānic verses and noble ḥadīths, it is necessary to understand the meanings of some technical terms relevant to our discussion.

Ghanīmah (Spoils of War): The word *ghanīmah* (plural: *ghanā'im*) literally means “to obtain something without difficulty.” In Islamic legal usage, it refers to all kinds of wealth and captives that Muslims acquire through warfare against non-Muslims.⁴⁰⁰ The word *ghanīmah* appears in six places in the Qur'ān. However, the verse most pertinent to our subject is verse 41 of sūrat al-Anfāl.

Fay': Linguistically, *fay'* means “to return” or “to shift form.” As a noun, it refers to the shade that appears after noon. In technical usage, *fay'* refers to wealth acquired from the enemy without actual combat — in other words, property obtained through peaceful means such as *jizyah* or *kharāj*.⁴⁰¹ The verse related to our topic is verse 7 of sūrat al-Ḥaṣhr.

Nafl: The plural of *nafl* is *anfāl*. Linguistically, it means “excess” or “surplus.” In legal usage, it denotes a surplus share of property given to certain combatants by the commander (*imām*) of the army to encourage them in battle. It is an additional allotment on top of their regular share of *ghanīmah*.⁴⁰²

⁴⁰⁰ *DĪA*: 13:351.

⁴⁰¹ *DĪA*: 12:511.

⁴⁰² *DĪA*: 32:290.

Khums (One-Fifth): Khums is the one-fifth portion of the spoils of war that is allocated to the state treasury. The word khums means “one-fifth” in Arabic, and in Islamic legal literature, it refers to the 20% share taken from *ghanimah* and similar categories of property to be spent in specified areas.⁴⁰³ As noted above, alms (zakāt) are prohibited for the Ahl al-Bayt of the Messenger of God ﷺ. The proof of this is the following ḥadīth, agreed upon by both al-Bukhārī and Muslim (*muttafaq ‘alayh*):

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ الْحَسَنَ بْنَ عَلِيٍّ أَخَذَ تَمْرَةً مِنْ ثَمَرِ الصَّدَقَةِ فَجَعَلَهَا فِي فِيهِ. فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْفَارِسِيَّةِ: «كَخ، كَخ، كَخ، أَمَّا تَعْرِفُ أَنَّا لَا نَأْكُلُ الصَّدَقَةَ».

On the authority of Abū Hurayrah: Ḥasan ibn ‘Alī took a date from the dates of alms (*ṣadaqaḥ*) and placed it in his mouth. The Prophet ﷺ said [the Persian expression for ‘yuck!’]: “*Kīkh! Kīkh!*”⁴⁰⁴ Do you not know that we do not eat from alms?”⁴⁰⁵

Imām Muslim has narrated the following ḥadīths on this topic in his *Ṣaḥīḥ* collection:

عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: «إِنِّي لَأَنْقَلِبُ إِلَى أَهْلِي، فَأَجِدُ التَّمْرَةَ سَاقِطَةً عَلَى فِرَاشِي، ثُمَّ أَرْفَعُهَا لِأَكْلِهَا، ثُمَّ أَحْشَى أَنْ تَكُونَ صَدَقَةً فَأُلْقِيهَا».

Abū Hurayrah reported: The Messenger of God ﷺ said, “I go to my home and find a date that has fallen on my bed. I take it to eat, but then I throw it away without eating it, fearing it might be from charity (zakāt).”⁴⁰⁶

⁴⁰³ *DĪA*: 18:365.

⁴⁰⁴ The word *kīkh!* is a Persian term. It entered Arabic from Persian. [TN: this is the equivalent of English “Yuck!” or “Yucky!”] It is used as a verbal warning to prevent children from swallowing something they have put in their mouths. The Prophet used it to warn Ḥasan against swallowing a piece of zakāt date. In some narrations, he removed it from his mouth with his finger.

⁴⁰⁵ Muḥammad ibn Ismā‘īl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, 2:157 #1491, 4:90 #3072; Muslim ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim*, 3:117 #2522.

⁴⁰⁶ Muslim ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim*, 2:751 #1070.

The ḥadīth of Anas ibn Mālik:

عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَجَدَ تَمْرَةً، فَقَالَ: «لَوْلَا أَنْ تَكُونَ مِنَ الصَّدَقَةِ، لَأَكَلْتُهَا.»

Anas ibn Mālik narrated: The Prophet ﷺ found a date and said, “If I knew this was not from charity (zakāt), I would have eaten it.”⁴⁰⁷

Here, the following question arises: In cases where the Ahl al-Bayt (Household of the Prophet) is not given khums, is it permissible for those related to them to accept zakāt? The great Islamic jurist of the Shāfi‘ī school, Imām Nawawī, wrote in his *al-Majmū‘* the following: Abū Sa‘īd al-Istakhrī said: “When they (the Ahl al-Bayt) are prevented from receiving their rightful share of Khums (the fifth of the spoils), it is permissible to give them zakāt. Because the right to khums is theirs, zakāt was forbidden for them. If they are not given their rightful share of khums, then it becomes obligatory to give them zakāt.”⁴⁰⁸ While zakāt was prohibited for the Ahl al-Bayt (the closest relatives of the Prophet ﷺ), in exchange, they were granted a share from khums. The granting of this share was not based on the Prophet’s personal opinion (*ijtihād*) but was explicitly commanded by God in the Qur’ān. The giving of khums was personally implemented by the Prophet ﷺ and continued throughout his life.

The verses of the Qur’ān commanding the giving of khums are:

﴿وَاعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ إِن كُنْتُمْ آمَنْتُمْ بِاللَّهِ وَمَا أَنْزَلْنَا عَلَىٰ عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ التَّفَٰقَىٰ الْجُمُعَانِ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

“Know that anything you obtain as spoils of war, a fifth of it belongs to God, His messenger, His relatives, the orphans, the poor, and the wayfarer. God has power over everything.” (Q. al-Anfāl, 8:41)

After the translation of this verse in the Diyanet Foundation’s interpretation, the following explanation is provided: “The scholars have

⁴⁰⁷ Muslim ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim*, 2:752 #1071.

⁴⁰⁸ Yaḥyá ibn Sharaf al-Nawawī, *al-Majmū‘ sharḥ al-muḥadḥdhah*, 6:227.

disagreed regarding the relatives of the Prophet mentioned in the verse. According to the Shāfiʿī school, it refers to the sons of Hāshim and Muṭṭalib; according to another view, it refers only to the sons of Hāshim; another view holds that the relatives who are forbidden to accept zakāt are meant; and yet another view is that it refers to the entire Quraysh tribe. The spoils of war are divided into five parts. One-fifth of it is allocated to the recipients mentioned in the verse, and the remaining part is distributed among the warriors who participated in the battle.”⁴⁰⁹

The verse from sūrat al-Ḥashr (Q. 59:7) is as follows:

﴿ مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ
وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ وَمَا
آتَاكُمُ الرُّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ
الْعِقَابِ ﴾

“The goods (taken as spoils) from the people of the (conquered) land, which God gave to His messenger, are for God, the Messenger, His relatives, the orphans, the poor, and the wayfarers. Thus, those goods do not circulate only among the rich of you. Whatever the Messenger gives you, take it, and whatever he forbids you, abstain from it. And fear God. Verily, the punishment of God is severe.” (Q 59:7)⁴¹⁰

Narrations about how the Messenger of God ﷺ implemented the distribution of khums are as follows:

فَقَالَ (ابْنُ عَبَّاسٍ): إِنَّ وَفَدَ عَبْدُ الْقَيْسِ أَتَوْا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَقَالَ
مَنْ الْوَفْدُ، أَوْ مِنَ الْقَوْمِ؟ قَالُوا: رِبْعُهُ. فَقَالَ: مَرْحَبًا بِالْقَوْمِ ، أَوْ بِالْوَفْدِ - غَيْرِ
خَزَائِيَا ، وَلَا نَدَامَى. قَالُوا: إِنَّا نَأْتِيكَ مِنْ شِقَّةٍ بَعِيدَةٍ. وَبَيْنَنَا وَبَيْنَكَ هَذَا الْحَيُّ
مِنْ كُفَّارٍ مُضَرٍّ. وَلَا نَسْتَطِيعُ أَنْ نَأْتِيكَ إِلَّا فِي شَهْرِ حَرَامٍ. فَمُرْنَا بِأَمْرِ نُخْبِرُ بِهِ
مَنْ وَرَاءَنَا، نَدْخُلُ بِهِ الْجَنَّةَ. فَأَمَرَهُمْ بِأَرْبَعٍ، وَنَهَاَهُمْ عَنْ أَرْبَعٍ. أَمَرَهُمْ بِالْإِيمَانِ
بِاللَّهِ. - عَزَّ وَجَلَّ - وَخَذَهُ. قَالَ: هَلْ تَذَرُونَ مَا الْإِيمَانُ بِاللَّهِ وَخَذَهُ؟ قَالُوا: اللَّهُ

⁴⁰⁹ Q. al-Anfāl, 8:41.

⁴¹⁰ Q. al-Ḥashr, 59:7.

وَرَسُولُهُ أَعْلَمُ. قَالَ: شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ. وَإِقَامُ الصَّلَاةِ، وَإِيتَاءُ الزَّكَاةِ، وَصَوْمُ رَمَضَانَ. وَتُعْطُوا الْخُمْسَ مِنَ الْمَغْنَمِ. وَنَهَاهُمْ عَنِ الدُّبَاءِ، وَالْحَنْتَمِ، وَالْمُرَقَّتِ.

‘Abd Allāh ibn ‘Abbās reported: A delegation from the Abū al-Qays tribe came to the Prophet ﷺ and his family. The Prophet asked, “Who are these people?” They replied, “We are from the Rabī’ah tribe.” The Prophet said, “Greetings to this delegation. You will have no shame or regret from this visit.” They said, “We come from a distant place, and between us and you is the region of the disbelievers of Muḍar. We can only come to you during the sacred months. Command us something by which we can enter Paradise, something we can pass down to our descendants.” He commanded them four things and prohibited four things. He commanded them to believe in the One, Mighty and Exalted, God. Then he asked, “Do you know what it means to believe in the One God?” They replied, “God and His messenger know best.” He said, “It means to bear witness that there is no god but God, and Muḥammad is the Messenger of God; to establish the prayer, give zakāt, fast during the month of Ramaḍān, and to give the khums (one-fifth) from the spoils you acquire.” He prohibited them from consuming *dubbā’*, *ḥantam*, and *muzaffat*.⁴¹¹

أَنْ عَلِيًّا -عَلَيْهِ السَّلَامُ- قَالَ: كَانَتْ لِي شَارِفٌ مِنْ نَصِيبِي مِنَ الْمَغْنَمِ. وَكَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَعْطَانِي شَارِفًا مِنَ الْخُمْسِ. فَلَمَّا أَرَدْتُ أَنْ أَبْتَنِي بِقَاطِمَةَ -عَلَيْهَا السَّلَامُ- بَنَتْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَاعَدْتُ رَجُلًا صَوَاعًا مِنْ بَنِي قَيْنُقَاعَ أَنْ يَزَّجَلَ مَعِيَ فَنَأْتِي بِإِذْخِرٍ. أَرَدْتُ أَنْ أَيْبِعَهُ مِنَ الصَّوَاغِينِ، وَأَسْتَعِينَ بِهِ فِي وَلِيمَةِ عُرْسِي.

‘Alī said: “From my share of the (Badr) spoils, I had an old camel. Additionally, the Prophet ﷺ had given me an old camel from the

⁴¹¹ Muḥammad ibn Ismā‘īl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, 1:32 #87; Muslim ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim*, 1:35 #124. *Dubbā’*: Vessels made from dried gourds. Arabs used to ferment date juice in these. *Ḥantam*: Jars coated with green glaze that accelerated fermentation. *Muzaffat*: Vessels lined with tar.

khums. When I wished to marry the daughter of the Prophet, Fāṭimah, I had arranged to meet a jeweler from the Banū Qaynuqā' (the Jewish tribe) to accompany me in bringing some *idhkhir*.⁴¹² I intended to sell the *idhkhir* to the jewelers to provide for the wedding feast."⁴¹³

عَنْ يَحْيَى بْنِ عَبَّادِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ ، عَنْ جَدِّهِ ، أَنَّهُ كَانَ يَقُولُ :
«ضَرَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَامَ حَيْبَرَ لِلزُّبَيْرِ بْنِ الْعَوَّامِ أَرْبَعَةَ
أَسْهُمٍ. سَهْمٌ لِلزُّبَيْرِ ، وَسَهْمٌ لِذِي الْقُرْبَى لِصَفِيَّةَ بِنْتِ عَبْدِ الْمُطَّلِبِ أُمِّ الزُّبَيْرِ ،
وَسَهْمَانِ لِلْفَرَسِ .»

‘Abd Allāh ibn al-Zubayr’s son, Abbād’s son, Yahyá, narrated from his grandfather, ‘Abd Allāh ibn al-Zubayr, who said: After the conquest of Khaybar, the Messenger of God ﷺ gave four shares to Zubayr ibn al-‘Awwām. He gave one share to Zubayr, one share to his mother, Ṣafīyah, who was the daughter of ‘Abd al-Muṭṭalib, and two shares for his horse.⁴¹⁴

The Messenger of God ﷺ did not give charity (zakāt) to his relatives, nor did he assign them to collect zakāt. Instead, he provided for their needs through the khums.

The ḥadīth in *Ṣaḥīḥ Muslim* is as follows:

عَنِ الزُّهْرِيِّ، أَنَّ عَبْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ بْنِ نَوْفَلٍ بْنَ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ
حَدَّثَهُ. أَنَّ عَبْدَ الْمُطَّلِبِ بْنَ رَبِيعَةَ بْنَ الْحَارِثِ عَبْدَ الْمُطَّلِبِ بْنَ رَبِيعَةَ بْنَ
الْحَارِثِ قَالَ: اجْتَمَعَ رَبِيعَةُ بْنُ الْحَارِثِ، وَالْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ فَقَالَا: وَاللَّهِ
لَوْ بَعَثْنَا هَذَيْنِ الْعُلَامَيْنِ - قَالَ: لِي، وَلِلْفُضْلِ بْنِ عَبَّاسٍ - إِلَى رَسُولِ اللَّهِ

⁴¹² *Idhkhir* is a pleasantly scented herb used in roofing; in some sources, it is translated as couch grass. It was used in roofs, and also by goldsmiths and blacksmiths. See: Ibn al-Athīr al-Mubārak ibn Muḥammad al-Jazarī, *al-Nihāyah fī gharīb al-ḥadīth wa-al-athar*, entry “Idhkhir,” 1:33, 4:135.

⁴¹³ Muḥammad ibn Ismā‘īl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, 3:78 #2089.

⁴¹⁴ Aḥmad ibn Shu‘ayb al-Nasā‘ī, *al-Sunan al-kubrā*, 4:324 #4418; *al-Mujtabā*, 6:228 #3593; Aḥmad ibn Muḥammad Abū Ja‘far al-Ṭaḥāwī, *Sharḥ mushkil al-āthar*, 3:283 #5381.

صلى الله عليه وسلم فكلّمَاهُ. فَأَمَرَهُمَا عَلَى هَذِهِ الصَّدَقَاتِ. فَأَذَيَا مَا يُؤَدِّي
النَّاسُ، وَأَصَابَا مِمَّا يُصِيبُ النَّاسَ. قَالَ: فَبَيْنَمَا هُمَا فِي ذَلِكَ، جَاءَ عَلِيُّ بْنُ أَبِي
طَالِبٍ، فَوَقَفَ عَلَيْهِمَا. فَذَكَرَا لَهُ ذَلِكَ. فَقَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ: لَا تَفْعَلَا،
فَوَاللَّهِ مَا هُوَ بِفَاعِلٍ. فَانْتَحَاهُ رِبِيعَةُ بْنُ الْحَارِثِ، فَقَالَ: وَاللَّهِ مَا تَصْنَعُ هَذَا إِلَّا
نَفَاسَةً مِنْكَ عَلَيْنَا. فَوَاللَّهِ لَقَدْ نَلْتِ صِهْرَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَمَا
نَفْسِنَاهُ عَلَيْكَ. قَالَ عَلِيُّ: أَرْسَلُوهُمَا. فَاَنْطَلَقَا، وَاضْطَجَعَ عَلِيُّ. قَالَ: فَلَمَّا
صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الطُّهْرَ سَبَقْنَاهُ إِلَى الْحُجْرَةِ، فَقُمْنَا عِنْدَهَا
حَتَّى جَاءَ، فَأَخَذَ بِأَيْدِينَا، ثُمَّ قَالَ: «أَخْرِجَا مَا تُصَرِّرانِ. (ما تَكْتُم وتَضْمُر من
الكلام.)» ثُمَّ دَخَلَ، وَدَخَلْنَا مَعَهُ. وَهُوَ يَوْمَعِدٍ عِنْدَ زَيْنَبِ بِنْتِ جَحْشٍ. قَالَ:
فَتَوَاكَلْنَا الْكَلَامَ، ثُمَّ تَكَلَّمْنَا أَحَدُنَا فَقَالَ: يَا رَسُولَ اللَّهِ، أَنْتَ أَبْرُ النَّاسِ، وَأَوْصَلُ
النَّاسِ. وَقَدْ بَلَعْنَا التِّكَاحَ. فَجِئْنَا لِنُؤَمِّرَنَا عَلَى بَعْضِ هَذِهِ الصَّدَقَاتِ، فَنُؤَدِّي
إِلَيْكَ كَمَا يُؤَدِّي النَّاسُ، وَنُصِيبُ كَمَا يُصِيبُونَ. قَالَ: فَسَكَتَ طَوِيلًا، حَتَّى
أَرَدْنَا أَنْ نُكَلِّمَهُ. قَالَ: وَجَعَلْتُ زَيْنَبُ تُلْمِعُ عَلَيْنَا مِنْ وَرَاءِ الْحِجَابِ، أَنْ لَا
تُكَلِّمَاهُ. قَالَ: ثُمَّ قَالَ: إِنَّ الصَّدَقَةَ لَا تَنْبَغِي لِأَلِ مُحَمَّدٍ. إِنَّمَا هِيَ أَوْسَاخُ
النَّاسِ. أَدْعُوا لِي مُحَمَّدِيَّةً، - وَكَانَ عَلَى الْخُمْسِ - وَنَوْفَلُ بْنُ الْحَارِثِ بْنُ عَبْدِ
المُطَّلِبِ. قَالَ: فَجَاءَهُ. فَقَالَ لِمُحْمِيَّةَ: أَنْكِحْ هَذَا الْغُلَامَ ابْنَتَكَ لِلْفَضْلِ بْنِ
عَبَّاسٍ، فَأَنْكِحْهُ. وَقَالَ لِنَوْفَلِ بْنِ الْحَارِثِ: أَنْكِحْ هَذَا الْغُلَامَ ابْنَتَكَ لِي،
فَأَنْكِحْنِي. وَقَالَ لِمُحْمِيَّةَ: أَصْدِقِ عَنْهُمَا مِنَ الْخُمْسِ كَذَا، وَكَذَا. «قَالَ
الرُّهْرِيُّ: وَلَمْ يُسَمِّهِ لِي.

Al-Zuhrī narrated from ‘Abd Allāh, the son of ‘Abd al-Muṭṭalib, the son of Ḥarith, the son of Nawfal, the son of ‘Abd Allāh. ‘Abd al-Muṭṭalib ibn Rabī‘a ibn al-Ḥārith said: Rabī‘a ibn al-Ḥārith and al-‘Abbās ibn ‘Abd al-Muṭṭalib gathered and discussed the following: (referring to Faḍl ibn al-‘Abbās and ‘Abd al-Muṭṭalib ibn Rabī‘ah) “Let us send these two young men to the Messenger of God ﷺ so they may speak with him. He

should appoint them for this task of collecting zakāt. Whatever others pay, they should also pay, and whatever they gain, they should gain as well.” While they were discussing this, ‘Alī ibn Abī Ṭālib arrived. He stopped and listened to them. They then told him of their discussion. ‘Alī ibn Abī Ṭālib said: “Do not go, I swear by God, he will not do what you wish.” Rabī‘ah ibn al-Ḥārith, referring to ‘Alī, said: “By God, you are saying this out of jealousy. You became the son-in-law of the Messenger of God ﷺ and we did not feel jealous of you.” ‘Alī replied: “Very well, send them then.” As they went, ‘Alī lay down right there. When the Messenger of God ﷺ had performed the midday prayer and was about to go to his house, we reached his door before him and waited. When he arrived, he took our hands and said, “Tell me what you have concealed in your hearts,” and entered his home. We followed him inside. That day, he was at the house of Zaynab bint Jahsh. We began speaking. One of us said: “O, Messenger of God, you are the best of people, and you are the one who does the most good for your kin. We have reached marriageable age, and we have come to ask you for something. Appoint us to collect this zakāt. Whatever the people give to you, we will also give, and whatever they gain, we will gain as well.” They remained silent for a long time. We attempted to speak again. Zaynab, from behind the curtain, signaled to us not to speak. Then the Messenger of God ﷺ said: “It is not appropriate for ‘Alī and Muḥammad to take zakāt. For this is the filth of the people’s wealth.” He then said, “Bring me Maḥmiyah – who was the overseer of the khums property – and Nawfal ibn al-Ḥārith ibn ‘Abd al-Muṭṭalib.” When Maḥmiyah arrived, the Messenger of God said to him: “Marry your daughter to Faḍl ibn al-‘Abbās, and Nawfal ibn al-Ḥārith, you also marry your daughter to him,” referring to me. Both of them did as commanded. To Maḥmiyah, he said, “Give them instead of their dowries from the khums, such and such amount.” Al-Zuhrī said: He did not tell me the amount given.⁴¹⁵

We relied on the narrations of this ḥadīth in *Ṣaḥīḥ Muslim* and Aḥmad ibn Ḥanbal’s *Musnad*.

⁴¹⁵ Muslim ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim*, 3:118 #2530; Aḥmad ibn Ḥanbal, *al-Musnad*, 29:61 #17519.

Al-Bukhārī narrated the following:

عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، أَنَّ جُبَيْرَ بْنَ مُطْعِمٍ أَخْبَرَهُ قَالَ: مَشَيْتُ أَنَا وَعُثْمَانُ بْنُ عَفَّانَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْنَا: أَعْطَيْتَ بَنِي الْمُطَّلِبِ مِنْ خُمْسِ حَيْبَرَ وَتَرَكْتَنَا. وَخُنْ بِمَنْزِلَةِ وَاحِدَةٍ مِنْكَ. فَقَالَ: «إِنَّمَا بَنُو هَاشِمٍ وَبَنُو الْمُطَّلِبِ شَيْءٌ وَاحِدٌ.» قَالَ جُبَيْرٌ: وَلَمْ يَقْسِمِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِبَنِي عَبْدِ شَمْسٍ وَبَنِي نَوْفَلٍ شَيْئًا.

Saʿīd ibn al-Musayyab said: Jubayr ibn Muṭʿim informed me, saying: “Uthmān, the son of ‘Affān, and I went to the Prophet ﷺ and we said: ‘You gave a share of the khums of Khaybar to the sons of Muṭṭalib, but you did not give us any. Our kinship to you is just as theirs.’ He replied: ‘The sons of Hāshim and the sons of Muṭṭalib are the same.’ Jubayr said: ‘The Prophet ﷺ did not give a share to the sons of ‘Abd Shams and Nawfal’.”⁴¹⁶

The practice during the time of the Rightly Guided Caliphs: This narration clarifies the matter for us.

عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: «وَلَا يَنْبَغِي لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خُمْسَ الْخُمْسِ، فَوَضَعْنَاهُ مَوَاضِعَهُ حَيَاةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَحَيَاةَ أَبِي بَكْرٍ، وَحَيَاةَ عُمَرَ. فَأُتِيَ بِمَالٍ فَدَعَانِي فَقَالَ: خُذْهُ. فَقُلْتُ: لَا أُرِيدُهُ. قَالَ: خُذْهُ فَأَنْتُمْ أَحَقُّ بِهِ. قُلْتُ: قَدْ اسْتَعَيْنَا عَنْهُ، فَجَعَلَهُ فِي بَيْتِ الْمَالِ.»

‘Abd al-Raḥmān ibn Abī Laylā said: “I heard ‘Alī say: ‘The Messenger of God ﷺ appointed me to divide the khums of the khums.’⁴¹⁷ Throughout the life of the Messenger of God ﷺ as well as during the caliphates of Abū Bakr and ‘Umar, I divided it properly and in the right

⁴¹⁶ Muḥammad ibn Ismāʿīl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, 4:111 #3140, 4:218 #3502, 5:174 #4229.

⁴¹⁷ *Khums al-khums* means “a fifth of the fifth.” From the spoils of war and *fay*, one-fifth is taken, and that one-fifth is itself divided into five shares: 1) a share for God, 2) a share for the Prophet, 3) a share for the Prophet’s relatives, 4) a share for orphans, and 5) a share for the poor and travelers.

places. (During ‘Umar’s caliphate) some wealth came. ‘Umar called me and said: ‘Take this wealth.’ I replied: ‘I do not want it.’ He said: ‘Take it, you have more right to it.’ I said: ‘We no longer need this wealth; put it in the *bayt al-māl* (treasury).’⁴¹⁸

Abū Dāwūd’s subsequent narration provides more details:

عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى قَالَ: سَمِعْتُ عَلِيًّا عَلَيْهِ السَّلَامُ يَقُولُ: اجْتَمَعْتُ أَنَا وَالْعَبَّاسُ، وَفَاطِمَةُ، وَزَيْدُ بْنُ حَارِثَةَ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَقُلْتُ: « يَا رَسُولَ اللَّهِ، إِنْ رَأَيْتَ أَنْ تُؤَلِّينِي حَقَّنَا مِنْ هَذَا الْخُمْسِ فِي كِتَابِ اللَّهِ، فَأَقْسِمُ بِحَيَاتِكَ كَيْ لَا يُنَازِعَنِي أَحَدٌ بَعْدَكَ فَاَفْعَلْ. قَالَ: فَفَعَلَ ذَلِكَ. قَالَ: فَقَسَمْتُهِ حَيَاةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. ثُمَّ وَلَّانِيهِ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ. حَتَّى إِذَا كَانَتْ آخِرُ سَنَةٍ مِنْ سِنِي عُمَرَ رَضِيَ اللَّهُ عَنْهُ، فَإِنَّهُ أَتَاهُ مَالٌ كَثِيرٌ. فَعَزَلَ حَقَّنَا، ثُمَّ أَرْسَلَ إِلَيَّ. فَقُلْتُ: بِنَا عَنْهُ الْعَامَ غَنَى، وَبِالْمُسْلِمِينَ إِلَيْهِ حَاجَةٌ. فَارْزُدْهُمْ عَلَيْهِمْ. فَرَدَّهُ عَلَيْهِمْ. ثُمَّ لَمْ يَدْعُنِي إِلَيْهِ أَحَدٌ بَعْدَ عُمَرَ. فَلَقِيتُ الْعَبَّاسَ بَعْدَمَا خَرَجْتُ مِنْ عِنْدِ عُمَرَ فَقَالَ: يَا عَلِيُّ، حَرَمْتَنَا الْعَدَاةَ شَيْئًا لَا يُرَدُّ عَلَيْنَا أَبَدًا. وَكَانَ رَجُلًا دَاهِيًا.»

‘Abd al-Rahmān ibn Abī Laylā narrated, saying: I heard ‘Alī saying: “I, al-‘Abbās, Fāṭimah, and Zayd ibn Hārithah gathered with the Messenger of God ﷺ. I said: ‘O, Messenger of God, if it pleases you, appoint me to divide our share of the khums mentioned in the book of God, so that I may carry out this task during your life, and no one after you will dispute with me on this matter’.” ‘Alī continued: “The Messenger of God ﷺ accepted my request, and I divided the khums during his life. Later, Abū Bakr assigned me this task. During the final year of ‘Umar’s caliphate, a large sum of wealth arrived for ‘Umar. He

⁴¹⁸ Abū Dāwūd Sulaymān ibn al-Ash’ath, *al-Sunan*, 3:146 #2983; Muḥammad ibn ‘Abd Allāh Diyā’ al-Dīn al-Maqdisī, *al-Aḥādīth al-mukhtārah*, 3:265 #643; Muḥammad ibn ‘Abd Allāh al-Hākim, *al-Mustadrak*, 2:140 #2586, 3:42 #4346. Muḥammad ibn Aḥmad al-Dhahabī confirmed the authenticity of these two narrations, stating that they meet the conditions of al-Bukhārī and Muslim; Aḥmad ibn al-Ḥusayn al-Bayhaqī, *al-Sunan al-kubrā*, 6:558 #12961.

separated our portion and sent it to me. I said: 'We do not need this wealth this year; the Muslims are in need of it, so give it to them.' So, he distributed it among the Muslims. After 'Umar, no one called upon me for this task. After leaving 'Umar, I met al-'Abbās, who said to me (with regret): 'O, 'Alī, this morning you deprived us of something that no one will give to us after you!' Al-'Abbās was indeed a wise man."⁴¹⁹

Commentary: The narration from al-Jubayr ibn Muṭ'īm contradicts 'Alī's narration. 'Alī says: "During the life of the Messenger of God ﷺ, I distributed the khums as I did during the caliphates of Abū Bakr and 'Umar." However, this narration indicates that Abū Bakr did not give shares to the Prophet's family, which contrasts with 'Alī's claim [according to that narration].

سَعِيدُ بْنُ الْمُسَيَّبِ قَالَ: أَحْبَبَنِي جُبَيْرُ بْنُ مُطْعِمٍ، أَنَّهُ جَاءَهُ وَعُثْمَانُ بْنُ عَفَّانَ يُكَلِّمَانِ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيمَا قَسَمَ مِنَ الْخُمْسِ بَيْنَ بَنِي هَاشِمٍ وَبَنِي الْمُطَّلِبِ. فَقُلْتُ: يَا رَسُولَ اللَّهِ، قَسَمْتَ لِإِخْوَانِنَا بَنِي الْمُطَّلِبِ وَمَنْ تُعْطِنَا شَيْئًا، وَقَرَابَتُنَا وَقَرَابَتَهُمْ مِنْكَ وَاحِدَةً. فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّمَا بَنُو هَاشِمٍ وَبَنُو الْمُطَّلِبِ شَيْءٌ وَاحِدٌ». قَالَ جُبَيْرٌ: وَمَنْ يَقْسِمُ لِبَنِي عَبْدِ شَمْسٍ وَلَا لِبَنِي نَوْفَلٍ مِنْ ذَلِكَ الْخُمْسِ كَمَا قَسَمَ لِبَنِي هَاشِمٍ وَبَنِي الْمُطَّلِبِ. قَالَ وَكَانَ أَبُو بَكْرٍ يَقْسِمُ الْخُمْسَ نَحْوَ قَسَمِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَيْرَ أَنَّهُ لَمْ يَكُنْ يُعْطِي قُرْبَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعْطِيهِمْ. قَالَ: وَكَانَ عُمَرُ بْنُ الْخَطَّابِ يُعْطِيهِمْ مِنْهُ وَعُثْمَانُ بَعْدَهُ.

Sa'īd ibn al-Musayyab said: Jubayr ibn Muṭ'īm narrated to me, saying: He and 'Uthmān ibn 'Affān went to the Messenger of God ﷺ and discussed how he had given shares of the khums to the children of

⁴¹⁹ Abū Dāwūd Sulaymān ibn al-Ash'ath, *al-Sunan*, 3:147 #2984; Abū Bakr ibn Abī Shaybah 'Abd Allāh ibn Muḥammad, *al-Muṣannaḡ*, 6:516 #33449; Muḥammad ibn 'Abd Allāh al-Ḥākim, *al-Mustadrak*, 2:128 #2586; Aḥmad ibn al-Ḥusayn al-Bayhaqī, *al-Sunan al-kubrā*, 6:343 #13343, 6:559 #12962; *al-Sunan al-sughrā*, 4:26 #2979; *Ma'rifat al-sunan wa-al-āthār*, 9:272 #13140.

Hāshim and the children of Muṭ‘im. I said: “O, Messenger of God, you gave a share to the children of Muṭ‘im, but you did not give us one. Our kinship with you is the same as theirs.” The Messenger of God ﷺ replied: “The children of Hāshim and the children of Muṭ‘im are the same.” Jubayr continued: “He did not give a share of the khums to the children of ‘Abd Shams and the children of Nawfal.” When Abū Bakr became caliph, he distributed the khums as the Messenger of God ﷺ had. However, he did not give the share to the Prophet’s family that the Prophet ﷺ had given them. Jubayr continued: “When ‘Umar ibn al-Khaṭṭāb and ‘Uthmān became caliphs, they gave shares to the Prophet’s family.”⁴²⁰ Ibn Ḥajar al-‘Asqalānī wrote in his book *Fath al-Bārī* regarding this ḥadīth: “During the caliphate of Abū Bakr, he distributed the khums as the Messenger of God ﷺ had, but he did not give the share to the Prophet’s family that the Prophet ﷺ had given them. ‘Umar gave it, and after him, ‘Uthmān gave it.”

Muḥammad ibn Yaḥyá al-Zuhrī, when collecting the chains of transmission of al-Zuhrī’s ḥadīth, said that the last sentence, “Abū Bakr did not give the share to the Prophet’s family that the Messenger of God ﷺ had given,” is a statement of al-Zuhrī and is a personal opinion.⁴²¹ This addition may be why al-Bukhārī omitted this excess in his narration, even though he cited the narration of Yūnus.⁴²² This clarification indicates that this addition to the ḥadīth is not authentic. In other words, it is al-Zuhrī’s own opinion. The ḥadīth narrated in the books of ḥadīth scholars like Abū Dāwūd, Aḥmad ibn Ḥanbal, al-Bayhaqī, al-Bazzār, Abū Ya‘lá, and Ibn Zanjawayh shows that this opinion is incorrect. Al-Bayhaqī, after presenting this narration in his book *al-Sunan al-saghīr*, wrote that the statement “Abū Bakr did not give the share to the Prophet’s family” is the opinion of al-Zuhrī and is not part of the ḥadīth.⁴²³

⁴²⁰ Abū Dāwūd Sulaymān ibn al-Ash‘ath, *al-Sunan*, 4:595 #2978, #2979; Aḥmad ibn Ḥanbal, *al-Musnad*, 27:329 #16768; Abū Bakr Aḥmad ibn al-Ḥusayn al-Bayhaqī, *al-Sunan al-kubrā*, 6:342 #13340.

⁴²¹ *Mudraj*: Linguistically, it means “to insert.” If the statement of a narrator is added to a ḥadīth and mistaken as part of the actual text, the added part is considered *mudraj*.

⁴²² Aḥmad ibn ‘Alī ibn Ḥajar, *Fath al-bārī*, 6:245.

⁴²³ Abū Bakr Aḥmad ibn al-Ḥusayn al-Bayhaqī, *al-Sunan al-saghīr*, 4:26 #2979.

The narration of Muḥammad ibn Naṣr al-Marwazī:

عَنْ جُبَيْرِ بْنِ مُطْعِمٍ: « أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يَقْسِمَ لِبَنِي عَبْدِ شَمْسٍ وَبَنِي نَوْفَلٍ مِنَ الْخُمْسِ كَمَا قَسَمَ لِبَنِي هَاشِمٍ وَبَنِي الْمُطَّلِبِ. وَكَانَ أَبُو بَكْرٍ يَقْسِمُ الْخُمْسَ نَحْوَ قَسَمِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . وَكَانَ عُمرُ يُعْطِيهِمْ مِنْهُ، وَيَمْنَعُنْ بَعْدَهُ ».

Jubayr ibn Muṭ‘im narrated, saying: The Messenger of God ﷺ gave a share of the khums to the children of Hāshim and the children of Muṭ‘im, but he did not give it to the children of ‘Abd Shams and the children of Nawfal. Abū Bakr distributed the khums as the Messenger of God ﷺ had. ‘Umar also gave them a share of the khums. (According to their lineage) after them, he did not give it to the children of ‘Abd Shams and the children of Nawfal.⁴²⁴

The narration of al-Nasā’ī:

عَنْ جُبَيْرِ بْنِ مُطْعِمٍ قَالَ: لَمَّا قَسَمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَهْمَ ذِي الْقُرْبَى بَيْنَ بَنِي هَاشِمٍ وَبَنِي الْمُطَّلِبِ، أَتَيْتُهُ أَنَا وَعُثْمَانُ بْنُ عَفَّانَ، فَقُلْنَا: يَا رَسُولَ اللَّهِ، هَؤُلَاءِ بَنُو هَاشِمٍ لَا يُنْكِرُ فَضْلُهُمْ لِمَكَانِكَ الَّذِي جَعَلَكَ اللَّهُ بِهِ مِنْهُمْ. أَرَأَيْتَ بَنِي الْمُطَّلِبِ أَعْطَيْتَهُمْ وَمَنْعْتَنَا. وَإِنَّمَا نَحْنُ وَهُمْ مِنْكَ بِمَنْزِلَةٍ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّهُمْ لَمْ يُفَارِقُونِي فِي جَاهِلِيَّةٍ، وَلَا إِسْلَامٍ. إِنَّمَا بَنُو هَاشِمٍ وَبَنُو الْمُطَّلِبِ شَيْءٌ وَاحِدٌ.» وَشَبَّكَ بَيْنَ أَصَابِعِهِ.

Jubayr ibn Muṭ‘im said: When the Messenger of God ﷺ was distributing the share of the khums for the family of Qurbā (his relatives), among the children of Hāshim and the children of Muṭ‘im, I and ‘Uthmān ibn ‘Affān went to him. We said: O, Messenger of God, the children of Hāshim cannot be denied their superiority because of your kinship with them. But you gave a share to the children of Muṭ‘im, and you did not give it to us. Our kinship to you is the same as theirs. The Messenger of God ﷺ said: “They never separated from me, neither in the time of *jāhiliyyah* [pre-Islam] nor in Islam.” Then, interlacing his fingers, he said:

⁴²⁴ Muḥammad ibn Naṣr al-Marwazī, *al-Sunnah*, 50 #160.

“There is no doubt that the children of Hāshim and the children of Muṭ‘im are the same.”⁴²⁵

Hāshim, Muṭ‘im, Nawfal, and ‘Abd Shams are the four sons of ‘Abd Manāf. However, both in the time of *jāhilīyah* [pre-Islam] and in Islam, the children of Nawfal and ‘Abd Shams, as well as the children of Hāshim and Muṭ‘im, always remained together. The Messenger of God ﷺ always treated the children of Muṭ‘im the same as the children of Hāshim in every matter. The term “*dhī al-qurbā*” here refers to the children of Hāshim and Muṭ‘im. The children of ‘Abd Shams and Nawfal are not included. Because neither in *jāhilīyah* [pre-Islam] nor in Islam did the children of Hāshim and Muṭ‘im ever separate from the Messenger of God ﷺ. To express this unity, the Prophet ﷺ interlaced his fingers and said, “These two are like this.” He then gave them a share of the khums. Imām al-Khaṭṭābī, in his commentary on this ḥadīth, says: This ḥadīth serves as proof that the shares of the Prophet’s ﷺ relatives are established. This is because ‘Uthmān ibn ‘Affān and Jubayr had requested their share due to their kinship. In this narration, it is mentioned that Abū Bakr did not give them their shares. However, according to the ḥadīth he narrated, Abū Bakr did give them their shares.⁴²⁶

The ḥadīth of ‘Abd Allāh ibn ‘Abbās is also a clear proof that the ruling of khums continued after the death of the Messenger of God ﷺ:

عَنْ يَزِيدَ بْنِ هُرَيْرٍ قَالَ: كَتَبَ نَجْدَةُ بْنُ عَامِرٍ الْحُرُورِيُّ إِلَى ابْنِ عَبَّاسٍ يَسْأَلُهُ
عَنِ الْعَبْدِ وَالْمَرْأَةِ يَخْضُرَانِ الْمَعْنَمَ، هَلْ يُقْسَمُ هُمَا. وَعَنْ قَتْلِ الْوَلَدَانِ، وَعَنْ
الْيَتِيمِ مَتَى يَنْقَطِعُ عَنْهُ الْيَتَمُ، وَعَنْ ذَوِي الْقُرْبَى، مَنْ هُمْ؟ فَقَالَ لِيَزِيدَ: اكْتُبْ
إِلَيْهِ، فَلَوْلَا أَنْ يَقَعَ فِي مَا كَتَبْتُ إِلَيْهِ. اكْتُبْ إِنَّكَ كَتَبْتَ تَسْأَلُنِي عَنِ الْمَرْأَةِ
وَالْعَبْدِ يَخْضُرَانِ الْمَعْنَمَ، هَلْ يُقْسَمُ هُمَا شَيْءٌ؟ وَإِنَّهُ لَيْسَ هُمَا شَيْءٌ إِلَّا أَنْ

⁴²⁵ Aḥmad ibn Shu‘ayb al-Nasā’ī, *al-Sunan al-kubrā*, 4:327 #4423; *al-Sunan al-ṣuḥrā* (*al-Mujtabā*), 7:130 #4137; Abū Bakr Aḥmad ibn ‘Amr al-Bazzār, *al-Baḥr al-zakḥkhār* (*Musnad al-Bazzār*), 8:330 #3403; Sulaymān ibn Aḥmad al-Tabarānī, *al-Muṣam al-kabūr*, 2:140 #1591; Abū Ya‘lā Aḥmad ibn ‘Alī al-Mawṣilī, *al-Musnad*, 13:396 #7399.

⁴²⁶ Abū Sulaymān Ḥamd ibn Muḥammad al-Khaṭṭābī, *Ma‘ālim al-sunan*, 3:21 #837.

يُحْدَايَا. وَكَتَبْتُ تَسْأَلُنِي عَنْ قَتْلِ الْوِلْدَانِ؟ وَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
لَمْ يَقْتُلْهُمْ، وَأَنْتَ فَلَا تَقْتُلْهُمْ، إِلَّا أَنْ تَعْلَمَ مِنْهُمْ مَا عَلِمَ صَاحِبُ مُوسَى مِنَ
الْغُلَامِ الَّذِي قَتَلَهُ. وَكَتَبْتُ تَسْأَلُنِي عَنِ الْيَتِيمِ مَتَى يَنْقَطِعُ عَنْهُ اسْمُ الْيَتِيمِ؟ وَإِنَّهُ
لَا يَنْقَطِعُ عَنْهُ اسْمُ الْيَتِيمِ حَتَّى يَبْلُغَ وَيُؤْنَسَ مِنْهُ رُشْدٌ. وَكَتَبْتُ تَسْأَلُنِي عَنْ
دَوَى الْقُرْبَى مِنْ هُمْ؟ وَإِنَّا زَعَمْنَا أَنَا هُمْ، فَأَبَى ذَلِكَ عَلَيْنَا قَوْمُنَا.

Yazīd ibn Hurmuz said: Najdah ibn ‘Āmir al-Ḥarūrī wrote to ‘Abd Allāh ibn ‘Abbās, asking the following questions: When the spoils of war are distributed, are slaves and women present, and are they given a share? He asked about the killing of children. He asked about orphans, when does their status as orphans end? He asked about the term “*dhī al-qurbā*” (those who are near), who are considered to be *dhī al-qurbā*? ‘Abd Allāh ibn ‘Abbās replied to Yazīd: “Write to him, had he not fallen into foolishness, I would not have written to him.” He continued: “You are writing to me asking if slaves and women are present when the spoils are distributed, and if they are given a share. They have no share, but the Imām may, at his discretion, give them a portion.” “You write asking about the killing of children. The Messenger of God ﷺ would not kill them, and neither should you. However, if you have knowledge about the child that Moses’ companion (Ḥizr) killed, that is a different matter.”⁴²⁷ “You ask me when orphanhood ends. An orphan remains an orphan until they reach adulthood and maturity (when they are considered fully responsible).” “You ask about *dhī al-qurbā*, who are considered *dhī al-qurbā*? We claimed that we (the family of the Prophet) are the *dhī al-qurbā*, but our people did not accept this.”⁴²⁸

⁴²⁷ The 80th verse of sūrat al-Kahf where the story of Mūsá and Khidr is narrated is as follows: “As for the boy, his parents were believers, and we feared he would overburden them with oppression and disbelief.” Khidr ﷺ knew that this boy would grow into a wrongdoer and would show rebellion and ingratitude toward his righteous believing parents, or that their love for him might endanger their spiritual lives. God had informed Khidr of this. In this narration, ‘Abd Allāh ibn ‘Abbās, referring to the incident in this verse, says: “You do not possess the knowledge that Khidr had about the child—therefore, do not kill them.”

⁴²⁸ Muslim ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim*, 5:197 #4789.

The views of the four *madhāhib* (schools of thought) regarding the distribution of spoils are summarized as follows:

According to the Ḥanafī school, the spoils are divided into three parts. One portion is given to orphans, another to the needy (*miskīn*), and the third to those stranded on the way. God, may He be exalted, mentions in the khums (fifth) that one portion is the share of God, and He began with it due to its blessedness. The share of the Prophet ﷺ ceased upon his death. The *dhī al-qurbā* (the Prophet's relatives) were entitled to a share as they supported him during his life, but after his death, only the poor among the *dhī al-qurbā* are entitled to a share. This view contradicts the consensus of the Imāms. It is not an accepted view because it would be inconceivable for Ḥasan and Ḥusayn, who were still young, to support the Prophet ﷺ. Also, since all of the companions supported the Prophet ﷺ, why were they not given a share? A question might arise: The companions who participated in the *jihād* received shares of the spoils. Those from the Ahl al-Bayt who participated in the *jihād*, as well as those who received their share of the khums, also received their share from the remaining four-fifths after the khums had been separated.

Imām Mālik says: The distribution of khums is the responsibility of the Imām, who may divide it as he deems beneficial. According to some Mālikī scholars, khums is distributed equally among those mentioned in the Qur'ān. After the death of the Prophet ﷺ, the share that belonged to him goes to the chosen caliph. The share of his relatives goes to the caliph's relatives.

According to the Shāfi'ī school: The movable property obtained from war is divided into five portions, similar to the distribution of spoils. As mentioned in the verse on spoils, one-fifth is divided into five parts and distributed accordingly: 1)The share of the Prophet ﷺ, which after his death is spent on the Muslims. 2)The share of *dhī al-qurbā* (the Prophet's relatives), which is given to the children of Hāshim and Muṭ'im. 3)The share of orphans. 4)The share of the needy. 5)The share of those stranded during traveling.

According to Imām Aḥmad, the Zāhirīs, and the majority of ḥadīth scholars, the spoils are divided into five parts. The share of God and His messenger is spent on the general welfare. The share of *dhī al-qurbā* is given to the descendants of Fāṭimah and the other members of the

family of Hāshim. The remaining three parts are given to those mentioned in the verse.⁴²⁹

Evaluation of these views:

The views of the Ḥanafī school regarding this matter seem to be invalid for the following reasons: First, this view is contrary to the view of the majority. Only the Ḥanafīs hold this opinion. Second, the Qurʾān and ḥadīth are categorical. There is no evidence suggesting that the share of the Ahl al-Bayt (*dhī al-qurbā*) in khums is restricted to the lifetime of the Prophet ﷺ. Third, if this right was granted to the sons of Hāshim and Muṭʿim due to their relation to the Prophet ﷺ, the rulings related to this right continue after his death. Fourth, they were prohibited from receiving zakāt because they receive khums. After the death of the Prophet ﷺ, there are no ḥadīths indicating that zakāt can be given to them. Fifth, the view that after the Prophet's ﷺ death, the poor among the *dhī al-qurbā* are entitled to a share from khums is also incorrect. The Prophet ﷺ gave a share to his uncle, al-ʿAbbās, despite his wealth. Similarly, Zubayr ibn al-Awwām received a share from his mother, Ṣafīyah, the Prophet's ﷺ aunt. Lastly, since there are no spoils of war (*ghanimah*), *fayʿ*, *anfāl*, or khums in today's world, members of the Ahl al-Bayt can only receive salaries from the state treasury. The Ottoman Empire did this. The 49 registers of the Sayyids, preserved in the Meṣīhat archive of the Istanbul Muftī's office, prove this. Moreover, there is no state today that implements the Islamic system in its entirety.

A further issue is that identifying who belongs to the Ahl al-Bayt today is quite difficult. There are so many people who claim to be from the Ahl al-Bayt that it is nearly impossible to verify this. There are also many people who are genuinely from the Ahl al-Bayt. If salaries were to be given to all of them, the budget of many Muslim-majority states would not suffice. At this point, we must answer the following question: How can this legal ruling, which is in line with the command of the Qurʾān and the practice of the *sunnah*, be applied? Our opinion on this matter is as follows: Those who are proven to be from the Ahl al-Bayt by genealogists should be granted salaries if they are poor. Since it is

⁴²⁹ See: *DİA*, Mehmet Erkal, entry "Ganimet," *Türkiye Diyanet Vakfı İslām Ansiklopedisi*, 1996, 13: 351–354; H. Yunus Apaydın, *Türkiye Diyanet Vakfı İslām Ansiklopedisi*, 1988, 18: 365–369.

impossible to implement this in secular states, charitable organizations and foundations can establish institutions such as an “Ahl al-Bayt Mutual Assistance Fund.” We pray that one day this becomes a reality through the will of God.

LOVING THE *AHL AL-BAYT*

In Islam, love is commanded. According to the Qur’ānic verses and ḥadīths, the levels of love are as follows:

- a- To love God more than anything.
- b- To love the Messenger of God ﷺ more than everything, including oneself.
- c- To love the Ahl al-Bayt (Family of the Prophet) and relatives of the Prophet ﷺ.
- d- To love all believers.

Verses and ḥadīths regarding loving God and His messenger: God, the Exalted, has said in the Qur’ān:

﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾

“Say: ‘If you love God, then follow me, so that God may love you and forgive your sins.’ God is most forgiving, most merciful.”⁴³⁰

﴿قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِينُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ﴾

“Say: If your fathers, your sons, your brothers, your spouses, your kin, the wealth you have acquired, the trade you fear may decline, and the dwellings you love are dearer to you than God and His messenger and striving in His path, then wait until God brings about His command. God does not guide the defiantly disobedient people.”⁴³¹

⁴³⁰ Q. Āl ‘Imrān, 3:31.

⁴³¹ Q. al-Tawbah, 9:24.

Imām al-Bukhārī narrated the following ḥadīth in his *Ṣaḥīḥ*, under the chapter titled *Ḥalāwat al-īmān* (“The Sweetness of Faith”):

عَنْ أَنَسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «ثَلَاثٌ، مَنْ كُنَّ فِيهِ وَجَدَ بِهِنَّ حَلَاوَةَ الْإِيمَانِ. مَنْ كَانَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا. وَأَنْ يُحِبَّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ. وَأَنْ يَكْرَهُ أَنْ يَعُودَ فِي الْكُفْرِ بَعْدَ أَنْ أَنْقَذَهُ اللَّهُ مِنْهُ كَمَا يَكْرَهُ أَنْ يُقْذَفَ فِي النَّارِ.»

Anas ibn Mālik narrated that the Prophet ﷺ said: “There are three qualities; whoever possesses them will taste the sweetness of faith: that he loves God and His messenger more than anything else; that he loves a person only for the sake of God; and that he hates to return to disbelief as much as he would hate to be cast into the Fire.”⁴³²

The obligation of loving the Messenger of God ﷺ more than anyone else:

عَنْ أَبِي هُرَيْرَةَ (عَنْ أَنَسٍ) أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «فَوَالَّذِي نَفْسِي بِيَدِهِ لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ.»

Abū Hurayrah and Anas ibn Mālik narrated: The Messenger of God ﷺ said: “By Him in Whose Hand is my soul, none of you will truly believe until he loves me more than his father and his child.” (His faith will not reach perfection.)⁴³³

The narration of Anas ibn Mālik found in *Ṣaḥīḥ Muslim* is as follows:

عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا يُؤْمِنُ عَبْدٌ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ أَهْلِهِ وَمَالِهِ وَالنَّاسِ أَجْمَعِينَ.»

“No servant (no person) truly believes until he loves me more than his family, his wealth, and all people.”⁴³⁴

⁴³² Muḥammad ibn Ismā‘īl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, 1:10 #16, 1:12 #21, 9:25 #6951; Muslim ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim*, 1:48 #174.

⁴³³ Muḥammad ibn Ismā‘īl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, 1:10 #14, #15.

⁴³⁴ Muslim ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim*, 1:49 #177.

As we have stated, after the love of God and His messenger, it is necessary to love the Ahl al-Bayt and the relatives of the Prophet in terms of rank. Since the Ahl al-Bayt are included among the believers, let us first present the narrations regarding the obligation to love the believers.

Anas ibn Mālik narrated that the Prophet ﷺ said:

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: « لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ ».

“None of you truly believes until he loves for his believing brother what he loves for himself.”(His faith is not complete.)⁴³⁵

عَنْ مُعَاذٍ أَنَّهُ سَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ أَفْضَلِ الْإِيمَانِ؟ قَالَ: « أَنْ تُحِبَّ لِلَّهِ، وَتُبْغِضَ لِلَّهِ، وَتُعْمَلَ لِسَانَكَ فِي ذِكْرِ اللَّهِ . قَالَ: وَمَاذَا يَا رَسُولَ اللَّهِ ؟ قَالَ: وَأَنْ تُحِبَّ لِلنَّاسِ مَا تُحِبُّ لِنَفْسِكَ وَتَكْرَهُ لَهُمْ مَا تَكْرَهُ لِنَفْسِكَ، وَأَنْ تَقُولَ حَيْرًا، أَوْ تَصْمُتَ .»

Mu‘ādh ibn Jabal asked the Messenger of God ﷺ about the most virtuous degree of faith. He replied: “The most virtuous degree of faith is that you love for the sake of God, you hate for the sake of God, and that your tongue remains busy with the remembrance of God.” Mu‘ādh then asked, “Is there anything else, O, Messenger of God?” He replied: “That you desire for people what you desire for yourself, and that you do not desire for them what you do not desire for yourself. Either speak good, or remain silent.”⁴³⁶

⁴³⁵ Muḥammad ibn Ismā‘īl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, 1:10 #13; Muslim ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim*, 1:49 #179.

⁴³⁶ Aḥmad ibn Ḥanbal, *al-Musnad*, 36:445 #22130, 36:336 #22132; Sulaymān ibn Aḥmad al-Ṭabarānī, *al-Muḥjam al-kabīr*, 15:120 #16835.

Narrations Regarding Love for the Ahl al-Bayt:

The ḥadīth of ‘Abd Allāh ibn ‘Abbās:

عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَحِبُّوا اللَّهَ لِمَا يَعِدُّكُمْ مِنْ نِعَمِهِ، وَأَحِبُّونِي بِحُبِّ اللَّهِ، وَأَحِبُّوا أَهْلَ بَيْتِي لِحُبِّي». هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ، إِنَّمَا نَعَرَفُهُ مِنْ هَذَا الْوَجْهِ.

‘Abd Allāh ibn ‘Abbās narrated that the Messenger of God ﷺ said: “Love God for the blessings He has nourished you with. Love me for the love of God, and love my family for my love.”⁴³⁷

The ḥadīth of Abū Laylā:

عَنْ أَبِي لَيْلَى قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا يُؤْمِنُ عَبْدٌ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ نَفْسِهِ، وَيَكُونَ عِثْرَتِي أَحَبَّ إِلَيْهِ مِنْ عِثْرَتِهِ، وَتَكُونَ ذَاتِي أَحَبَّ إِلَيْهِ مِنْ ذَاتِهِ، وَيَكُونَ أَهْلِي أَحَبَّ إِلَيْهِ مِنْ أَهْلِهِ».

Abū Laylā said: The Messenger of God ﷺ said: “A servant does not truly believe until he loves me more than his own self, my family more than his own family, my person more than his own person, and my wives more than his own wives.”⁴³⁸

‘Abbās ibn ‘Abd al-Muṭṭalib said:

عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ قَالَ: كُنَّا نَلْقَى النَّفَرَ مِنْ قُرَيْشٍ وَهُمْ يَتَحَدَّثُونَ، فَيَقْطَعُونَ حَدِيثَهُمْ. فَذَكَّرْنَا ذَلِكَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: «مَا بَالُ أَقْوَامٍ يَتَحَدَّثُونَ، فَإِذَا رَأَوْا الرَّجُلَ مِنْ أَهْلِ بَيْتِي قَطَعُوا حَدِيثَهُمْ. وَاللَّهِ لَا يَدْخُلُ قَلْبَ رَجُلٍ الْإِيمَانُ، حَتَّى يُحِبَّهُمْ لِلَّهِ، وَلِقَرَاتِهِمْ مِنِّي».

⁴³⁷ Muḥammad ibn ‘Isā al-Tirmidhī, *al-Sunan*, 6:134 #3789; Aḥmad ibn Ḥanbal, *Faḍā’il al-ṣaḥābah*, 2:986 #1952; Sulaymān ibn Aḥmad al-Ṭabarānī, *al-Muḥjam al-kabūr*, 9:149 #10516; Muḥammad ibn ‘Abd Allāh al-Ḥākim, *al-Mustadrak*, 3:149 #4716.

⁴³⁸ Sulaymān ibn Aḥmad al-Ṭabarānī, *al-Muḥjam al-kabūr*, 6:183 #6302; *al-Muḥjam al-awsaṭ*, 6:59 #5790; Abū Bakr Aḥmad ibn al-Ḥusayn al-Bayhaqī, *Shu’ab al-īmān*, 3:88 #1420.

“We would encounter groups from Quraysh who were conversing among themselves. When they saw us, they would stop talking. We reported this to the Messenger of God ﷺ. He said: “What is wrong with some people that when they see one of my family members, they stop speaking? I swear by God, anyone who does not love my family, both for the sake of God and because they are my relatives, has not truly believed.”⁴³⁹

‘Abd Allāh ibn ‘Umar, Abū Hurayrah, and ‘Ammār ibn Yāsir’s ḥadīth:

عَنِ ابْنِ عُمَرَ، وَعَنْ أَبِي هُرَيْرَةَ، وَعَنْ عَمَّارِ بْنِ يَاسِرٍ رَضِيَ اللَّهُ عَنْهُمْ ، قَالُوا: قَدِمْتُ دُرَّةَ بِنْتُ أَبِي لَهَبٍ الْمَدِينَةَ مُهَاجِرَةً. فَنَزَلْتُ دَارَ رَافِعِ بْنِ الْمُعَلَّى الزُّرَيْجِيِّ. فَقَالَ لَهَا نِسْوَةٌ جَلَسْنَ إِلَيْهَا مِنْ بَنِي زُرَيْقٍ: أَنْتِ ابْنَةُ أَبِي لَهَبٍ الَّذِي قَالَ اللَّهُ عَزَّ وَجَلَّ: ﴿ تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ۖ مَا يُلْغِي عَنْكَ مُهَاجِرُكَ. فَأَتَتْ دُرَّةٌ رَضِيَ اللَّهُ عَنْهَا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَشَكَتْ إِلَيْهِ مَا قُلْنَ لَهَا. فَسَكَتَهَا وَقَالَ: « اجْلِسِي، ثُمَّ صَلِّ بِالنَّاسِ الظُّهْرَ، وَجَلَسَ عَلَى الْمِنْبَرِ سَاعَةً، ثُمَّ قَالَ: يَا أَيُّهَا النَّاسُ، مَا لِي أُودَىٰ فِي أَهْلِي؟ فَوَاللَّهِ إِنَّ شَفَاعَتِي لَتَنَالُ بِقَرَابَتِي. حَتَّىٰ حَا، وَحَكَمُ، وَصُدَّاءُ، وَسَلَهَبُ يَوْمَ الْقِيَامَةِ ».

‘Abd Allāh ibn ‘Umar, Abū Hurayrah, and ‘Ammār ibn Yāsir narrated that they said: The daughter of Abū Lahab, Durrah, migrated to Madīnah and stayed at the house of Rāfi‘ ibn al-Mu‘allā al-Zuraqī. Some women from the tribe of Banī Zurayq, who were sitting and talking with her, said: “You are the daughter of Abū Lahab, about whom God, Exalted and Glorious, said, ‘May the hands of Abū Lahab perish! And he will perish. His wealth and gains did not benefit him.’ (Q 111:1). Your migration will not benefit you.” Durrah came to the Messenger of God ﷺ and complained about what they had said to her.

⁴³⁹ Ibn Mājah Muḥammad ibn Yazīd, *al-Sunan*, 1:99 #140; Aḥmad ibn Ḥanbal, *Faḍā’il al-saḥābah*, 2:932 #1792, 2:935 #1797; Muḥammad ibn ‘Abd Allāh al-Ḥākim, *al-Mustadrak*, 4:75 #6960.

The Messenger of God ﷺ comforted her and told her to sit down. When the time for the noon prayer came, he led the prayer, then climbed the pulpit and sat for a while, after which he said: “O, people, why am I being tormented because of my family (my relatives)? I swear by God, on the Day of Judgment, my intercession will benefit those related to me, even the Ḥa, Ḥakam, Ṣudā’, and Salhab tribes will benefit from my intercession.”⁴⁴⁰

Al-Taḥāwī narrated this ḥadīth in more detail and provided an explanation:

عَنِ ابْنِ عُمَرَ قَالَ: لَمَّا قَدِمْتُ دُرَّةَ ابْنَتِهِ أَبِي هَبِ الْمَدِينَةَ مُهَاجِرَةً، نَزَلْتُ دَارَ رَافِعِ بْنِ الْمُعَلَّى الزُّرْقِيِّ. فَقَالَ لَهَا نِسْوَةٌ جَلَسْنَ إِلَيْهَا مِنْ بَنِي زُرَيْقٍ: أَنْتِ ابْنَةُ أَبِي هَبِ الَّذِي يَقُولُ اللَّهُ عَزَّ وَجَلَّ: ﴿تَبَّتْ يَدَا أَبِي هَبٍ وَتَبَّ، مَا أَغْنَى عَنْهُ مَالُهُ، وَمَا كَسَبَ﴾، فَمَا يُغْنِي عَنْكَ مُهَاجِرُكَ. فَأَتَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَجَثَّتْ إِلَيْهِ، وَذَكَرَتْ مَا قُلْنَ لَهَا. فَسَكَتَهَا، وَقَالَ: «إِجْلِسِي، ثُمَّ صَلَّى بِالنَّاسِ الظُّهْرَ، ثُمَّ جَلَسَ عَلَى الْمِنْبَرِ سَاعَةً، ثُمَّ قَالَ: أَيُّهَا النَّاسُ، مَا لِي أَوْذَى فِي أَهْلِي. فَوَاللَّهِ إِنَّ شَفَاعَتِي لَتَنَالُ بِقَرَاتِي. حَتَّى أَنْ حَكَمًا، وَحَا، وَصُدَاءَ، وَسَلَهَبَ لَتَنَالَهَا يَوْمَ الْقِيَامَةِ بِقَرَاتِي». وَسَلَهَبُ فِي نَسَبِ الْيَمَنِ مِنْ دَوْسٍ. قَالَ أَبُو جَعْفَرٍ: فَفِي هَذَا الْحَدِيثِ رَدُّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمْرَ دُرَّةَ ابْنَتِهِ أَبِي هَبٍ إِلَى نَفْسِهَا، لَا إِلَى أَبِيهَا. لِأَنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ مَنَعَ أَنْ تَزَرَ وَازِرَةً وَزَرَ أُخْرَى. لِأَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ قَالَ لِأَبِي أَبِي رِمَّةَ فِي ابْنِهِ أَبِي رِمَّةَ: «إِنَّهُ لَا يَنْجِي عَلَيْكَ، وَلَا يَنْجِي عَلَيْهِ». فَكَانَ الَّذِي كَانَ مِنْ أَبِي هَبٍ، لَا يَتَعَدَّاهُ إِلَى وَلَدٍ، وَلَا إِلَى غَيْرِهِ. وَكَانَ الَّذِي كَسَبَتْهُ ابْنَتُهُ دُرَّةَ،

⁴⁴⁰ Sulaymān ibn Aḥmad al-Tabarānī, *al-Muṣjam al-kabīr*, 17:496 #20125; Aḥmad ibn ‘Amr al-Daḥḥāk al-Shaybānī, *al-Āḥād wa-al-mathānī*, 5:594 #3165; Abū Nu‘aym Aḥmad ibn ‘Abd Allāh al-Iṣfahānī, *Ma‘rifat al-ṣaḥābah*, 23:125 #6985.

وَعَمِلَتْهُ مِنَ الْخَيْرِ، لَا يَتَعَدَّاهَا إِلَى مَنْ سِوَاهَا مِنْ أَبٍ وَلَا مِنْ غَيْرِهِ. وَاللَّهُ عَزَّ وَجَلَّ نَسَأَلُهُ التَّوْفِيقَ.

‘Abd Allāh ibn ‘Umar said: When the daughter of Abū Lahab, Durrah, migrated to Madīnah, she stayed at the house of Rāfi‘ ibn al-Mu‘allā al-Zuraqī. Some women from Banī Zurayq, sitting with her, said: “You are the daughter of Abū Lahab, about whom God, Exalted and Majestic, said: ‘May the hands of Abū Lahab perish! And they did perish. His wealth and what he earned did not benefit him.’ Your migration will not benefit you.” Durrah came to the Prophet ﷺ and explained to him what was said to her. The Messenger of God ﷺ comforted her and told her to sit down. When the time for the noon prayer came, he led the prayer. Then, after sitting for a while on the pulpit, he said: “O, people, why is it that I am being harmed because of my family? I swear by God, on the Day of Judgment, my intercession will be granted because of my relatives. Even the tribes of Hā, Ḥakam, Ṣudā’, and Salhab will attain my intercession.” Salhab is a tribe from the Yemenī tribe of Daws. Abū Ja‘far (al-Taḥāwī) said: In this ḥadīth, the Messenger of God ﷺ linked Durrah’s situation to herself, not to Abū Lahab. This is because God, Exalted and Majestic, has not allowed anyone to bear the sin of another. The Prophet ﷺ said about the son of Abū Rimthah: “Neither you are responsible for him, nor is he responsible for you.” Just as the shirk and disbelief of Abū Lahab did not transfer to anyone else, it will not transfer to his children either. The good deeds that Durrah, the daughter of Abū Lahab, earned due to her faith will be written for her, and will not be transferred to her father or anyone else. We ask God for success.⁴⁴¹

The Concern of Abū Bakr for the Relatives of the Messenger of God ﷺ :

قَالَ أَبُو بَكْرٍ: «اٰزِفُوْا مُحَمَّدًا صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ اَهْلِ بَيْتِهِ. » اٰرْقِبُوْا: معناه: احفظوا.

Abū Bakr said: “Because of Muḥammad ﷺ protect his Ahl al-Bayt (family),”⁴⁴²

⁴⁴¹ Aḥmad ibn Muḥammad al-Taḥāwī, *Sharḥ mushkil al-āthār*, 13:209 #5213.

⁴⁴² Muḥammad ibn Ismā‘īl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, 5:26 #3713, 5:22 #3751.

فَقَالَ أَبُو بَكْرٍ: «وَالَّذِي نَفْسِي بِيَدِهِ لَقَرَابَةُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحَبُّ إِلَيَّ أَنْ أَصِلَ مِنْ قَرَابَتِي».

Abū Bakr said: “I swear by God, who holds my soul in His hand, that doing good to the relatives of the Messenger of God ﷺ is more beloved to me than doing good to my own relatives.”⁴⁴³

The recommendations of the Messenger of God ﷺ to his companions and the ummah regarding loving his Ahl al-Bayt and respecting their rights:

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : « أَلَا إِنَّ عِبَّيَّتِي الَّتِي آوَى إِلَيْهَا أَهْلُ بَيْتِي ، وَإِنَّ كَرِشِي الْأَنْصَارُ . فَاعْفُوا عَنْ مُسِيئِهِمْ ، وَاقْبَلُوا مِنْ مُحْسِنِهِمْ . » قَالَ أَبُو عِيسَى : هَذَا حَدِيثٌ حَسَنٌ .

Abū Saʿīd al-Khudrī narrated that the Prophet ﷺ said: “Know that the one I take refuge in is my Ahl al-Bayt. My *karish* (those who conceal my secrets) are the Anṣār. Forgive those among them who commit wrong, and accept the good deeds of those who do good.” Abū ʿĪsā (al-Tirmidhī) said: This is a sound (*hasan*) ḥadīth.⁴⁴⁴

A more detailed narration is as follows:

قَالَ أَبُو سَعِيدٍ: قَالَ رَجُلٌ مِنَ الْأَنْصَارِ لِأَصْحَابِهِ: أَمَا وَاللَّهِ لَقَدْ كُنْتُ أَحَدِثُكُمْ أَنَّهُ لَوْ قَدْ اسْتَقَامَتْ لَهُ الْأُمُورُ قَدْ آثَرَ عَلَيْكُمْ غَيْرُكُمْ. قَالَ: فَرُدُّوا عَلَيْهِ رَدًّا عَنيفًا. قَالَ: فَبَلَغَ ذَلِكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. قَالَ: « فَجَاءَهُمْ فَقَالَ لَهُمْ أَشْيَاءٌ لَا أَحْفَظُهَا. قَالُوا: بَلَى يَا رَسُولَ اللَّهِ. قَالَ: فَكُنْتُمْ لَا تَرَكُّبُونَ الْحَيْلَ. قَالَ: كُلَّمَا قَالَ لَهُمْ شَيْئًا قَالُوا: بَلَى يَا رَسُولَ اللَّهِ. فَلَمَّا رَأَوْهُمْ لَا يَزِدُّونَ

⁴⁴³ Muḥammad ibn Ismāʿīl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, 5:25 #3712, 5:115 #4036.

⁴⁴⁴ Muḥammad ibn ʿĪsā al-Tirmidhī, *al-Sunan*, 6:197 #3904; Aḥmad ibn ʿAmr al-Daḥḥāk al-Shaybānī, *al-Āḥād wa-al-mathānī*, 3:388 #1716; Ibn Abī Shaybah ʿAbd Allāh ibn Muḥammad, *al-Muṣannaḡ*, 12:158; Abū Yaʿlā Aḥmad ibn ʿAlī ibn al-Muthannā al-Mawṣilī, *al-Musnad*, 2:8 #1025.

عَلَيْهِ شَيْئًا، قَالَ: أَفَلَا تَقُولُونَ: قَاتَلَكُمُ قَوْمُكَ فَانصَرْنَاكَ، وَأَخْرَجَكَ قَوْمُكَ فَأَوَيْنَاكَ. قَالُوا: نَحْنُ لَا نَقُولُ ذَلِكَ يَا رَسُولَ اللَّهِ، أَنْتَ تَقُولُهُ. قَالَ: فَقَالَ: يَا مَعْشَرَ الْأَنْصَارِ، أَلَا تَرْضَوْنَ أَنْ يَذْهَبَ النَّاسُ بِالدُّنْيَا وَأَنْتُمْ تَذْهَبُونَ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ قَالُوا: بَلَى يَا رَسُولَ اللَّهِ. قَالَ: يَا مَعْشَرَ الْأَنْصَارِ، أَلَا تَرْضَوْنَ أَنَّ النَّاسَ لَوْ سَلَكَوا وَادِيًا وَسَلَكْتُمْ وَادِيًا لَسَلَكَتُمْ وَادِيَّ الْأَنْصَارِ؟ قَالُوا: بَلَى يَا رَسُولَ اللَّهِ. قَالَ: لَوْلَا الْهَجْرَةُ لَكُنْتُ أَمْرًا مِنَ الْأَنْصَارِ. الْأَنْصَارُ كَرِشِي، وَأَهْلُ بَيْتِي عِيَّتِي الَّتِي آوَى إِلَيْهَا، فاعْفُوا عَنْ مُسِيئِهِمْ، وَاقْبَلُوا مِنْ مُحْسِنِهِمْ». قَالَ أَبُو سَعِيدٍ: فَمَا عَلِمَ ذَلِكَ ابْنُ مَرْجَانَةَ عَدُوَّ اللَّهِ. قَالَ أَبُو سَعِيدٍ: قُلْتُ لِمُعَاوِيَةَ: أَمَا إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ كَانَ حَدَّثَنَا أَنَّ سَنَرَى بَعْدَهُ أَثَرَةً. قَالَ مُعَاوِيَةُ: فَمَا أَمْرُكُمْ؟ قَالَ: قُلْتُ: أَمَرْنَا أَنْ نَصْبِرَ، قَالَ: فَاصْبِرُوا إِذَا.

Abū Saʿīd al-Khudrī said: One of the Anṣār said to his companions, "By God, I was telling you that if matters go well, he (referring to the Prophet) will prefer someone else over you." Abū Saʿīd said: The Anṣār strongly rejected what he said. When these words reached the Messenger of God ﷺ, he came to the Anṣār and told them some things, which I cannot recall at this moment. They said, "Yes, indeed, O, Messenger of God." He then said to them, "You could not ride horses." Abū Saʿīd said: Whatever he said to them, they affirmed, saying, "Yes, indeed, O, Messenger of God." Seeing that they did not reject him or respond in any other way, he said to them, "Why don't you say this: When your people fought against you, we fought alongside you. When your people expelled you (from Makkah), we took you in." They replied, "O, Messenger of God, we would never say such a thing, you are the one who says it." He said to them, "O, community of Anṣār, when people are going to worldly gains, will you not be content with going along with the Messenger of God ﷺ?" They replied, "Yes, we are content, O, Messenger of God." He continued, "O, community of Anṣār, when all people go down one valley, would you be content to go down the valley of the Anṣār, while I go down the valley they are going through?" The Anṣār replied, "Yes, we are content, O, Messenger of

God.” He then said, “Had it not been for the hijrah [migration to Madīnah], I would have been one of the Anṣār. The Anṣār are my *karish* (those who keep my secrets). My family (Ahl al-Bayt) are the ones I take refuge with in my cloak. Forgive the wrongdoings of those among them who do wrong, and accept the good deeds of those who do good.” Abū Saʿīd said: The enemy of God, the son of Marjānah (ʿUbayd Allāh ibn Ziyād), did not know this. Abū Saʿīd said: I said to Muʿāwiyah, “The Messenger of God ﷺ told us (the Anṣār) that after his passing, others would be preferred over you.” Muʿāwiyah asked, “What did he command you to do?” Abū Saʿīd replied, “He commanded us to be patient.” Muʿāwiyah said, “Then be patient.” ⁴⁴⁵

The 23rd verse of sūrat al-Shūrā (Q 42:23): This verse has been interpreted as referring to the love of the Ahl al-Bayt. Based on this verse, some scholars hold the view that loving them is obligatory (*wājib*):

﴿ذَلِكَ الَّذِي يُبَشِّرُ اللَّهَ عِبَادَهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ وَمَن يَقْرِضْ حَسَنَةً نَّزِدْ لَهُ فِيهَا حُسْنًا إِنَّ اللَّهَ غَفُورٌ شَكُورٌ﴾

“Indeed, this is the bounty that God has promised to those who believe and do righteous deeds. Say: ‘I do not ask of you any reward for it, except for the love of my relatives.’ And whoever does a good deed, We will increase for him in it good reward. Indeed, God is Forgiving, Grateful.” ⁴⁴⁶

⁴⁴⁵ Aḥmad ibn Ḥanbal, *al-Musnad*, 18:355 #11842; ʿAlī ibn al-Jaʿd, *Musnad Ibn al-Jaʿd*, 299 #2033; Abū Yaʿlā Aḥmad ibn ʿAlī ibn al-Muthannā al-Mawṣilī, *al-Musnad*, 2:123 #1358. This *ḥadīth* contains the explanation of several terms: *ʿAybah* means “saddlebag.” It is an item in which clothes or valuables are stored. The Arabs used to metaphorically liken the heart and chest to a saddlebag, saying “So-and-so is my saddlebag” to refer to someone with whom one entrusts secrets. In modern usage, this is expressed by saying “So-and-so is So-and-so’s vault of secrets.” *Karish* means “stomach” or “innards.” The phrase “The Anṣār are my stomach and my saddlebag” implies: they are the ones to whom I confide my secrets, entrust my valuables, and in whom I place my trust.

⁴⁴⁶ Q, al-Shūrā, 42:23.

The love of relatives mentioned in this verse has been explained as: “I ask you to love my family” or “I ask you to love and support me as your relative.”

عن الرِّبِّيعِ بْنِ مُنْذِرٍ، عَنْ أَبِيهِ قَالَ: كَانَ حُسَيْنُ بْنُ عَلِيٍّ يَقُولُ: «مَنْ دَمَعَنَا عَيْنَاهُ فِينَا دَمْعَةً، أَوْ قَطَرَتْ عَيْنَاهُ فِينَا قَطْرَةً، أَثَوَاهُ اللَّهُ عَزَّ وَجَلَّ الْجَنَّةَ.»

Rabīʾ ibn Mundhir narrated from his father, who said: Ḥusayn ibn ‘Alī said: “Whoever’s eyes water for us, or sheds a single tear for us, God will grant him Paradise.”⁴⁴⁷

According to some scholars of Ahl al-Sunnah, one of the strongest proofs for loving the Ahl al-Bayt is this verse. Therefore, we will identify and present the views expressed in the exegesis and interpretation of this verse. In our research, we found that there are three views regarding the exegesis of this verse. The first view: The addressees of this verse are the entire Quraysh. The Messenger of God ﷺ does not ask for any compensation for conveying the religion but requests that they maintain their kinship ties and love him because of his family connections. This is because the Messenger of God ﷺ had kinship with all branches of the Quraysh. This view is solely the opinion of ‘Abd Allāh ibn ‘Abbās.

The second view: The addressees of this verse are the Anṣār and the Muhājirūn. In return for the message he conveyed, he does not seek compensation but requests that they love the relatives of the Messenger of God ﷺ. This view is based on some narrations, which, although they reached the Messenger of God ﷺ, have been regarded as weak by the scholars of ḥadīth. However, there are also narrations that support this view. The third view: What is being requested in this verse is closeness to God (*taqarrub*).

First opinion’s ḥadīths:

The narration of al-Bukhārī and Aḥmad ibn Ḥanbal:

سَمِعْتُ طَاوُسًا قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ عَنْ هَذِهِ الْآيَةِ؟ ﴿قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ بَيْنَ الْقُرْبَى﴾ قَالَ: فَقَالَ سَعِيدُ بْنُ جُبَيْرٍ: قُرْبَى آلِ مُحَمَّدٍ،

⁴⁴⁷ Aḥmad ibn Ḥanbal, *Faḍāʾil al-ṣaḥābah*, 2:675 #1154.

قَالَ: فَقَالَ ابْنُ عَبَّاسٍ: «عَجِلْتُ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، لَمْ يَكُنْ مِنْ بَطُونِ قُرَيْشٍ، إِلَّا كَانَ لَهُ فِيهِمْ قَرَابَةٌ. فَقَالَ: إِلَّا أَنْ تَصِلُوا مَا بَيْنِي وَبَيْنَكُمْ مِنَ الْقَرَابَةِ»

Tāwūs said: When the meaning of the verse “Say: I do not ask you for any reward except love for my near relatives” (Q 42:23) was asked from ‘Abd Allāh ibn ‘Abbās, Sa‘īd ibn Jubayr, who was present, said: “The relatives of the family of Muḥammad (Ahl Muḥammad) are the ones whose love is being requested.” Ibn Abbās responded: “You are too hasty. There is no tribe of the Quraysh that does not have kinship with the Prophet ﷺ.” The Prophet ﷺ said: “Continue the kinship between me and you, do not sever it.” ⁴⁴⁸

Aḥmad ibn Ḥanbal, in *Faḍā’il al-ṣaḥābah* and Ibn Abī Ḥātim in his *Tafsīr*, narrate the following ḥadīth from Ḥusayn al-Ashqar through A‘mash from Sa‘īd ibn Jubayr, who narrates from ‘Abd Allāh ibn ‘Abbās:

عَنِ ابْنِ عَبَّاسٍ قَالَ: «لَمَّا نَزَلَتْ ﴿قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى﴾ قَالُوا: يَا رَسُولَ اللَّهِ، مَنْ قَرَابَتُكَ هَؤُلَاءِ الَّذِينَ وَجَبَتْ عَلَيْنَا مَوَدَّتُهُمْ؟ قَالَ: عَلِيٌّ وَفَاطِمَةُ وَابْنَاهُمَا رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا.»

‘Abd Allāh ibn ‘Abbās said: “Say: ‘I do not ask of you any reward for this (the message I have delivered) except the love of my relatives’.” When this verse was revealed, the Companions asked, “Who are the relatives whose love is obligatory upon us?” He replied: “They are ‘Alī, Fāṭimah, and their two sons.” ⁴⁴⁹

Ibn Kathīr said regarding this narration: “This is a weak chain of transmission. There is an unknown narrator in the chain. The narrator

⁴⁴⁸ Muḥammad ibn Ismā‘īl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, 6:162 #4818; Aḥmad ibn Ḥanbal, *al-Musnad*, 4:361 #2599; Muḥammad ibn Jarīr al-Ṭabarī, *Jāmi‘ al-bayān fī ta’wīl al-Qur’ān*, 20:495 #30915.

⁴⁴⁹ Aḥmad ibn Ḥanbal, *Faḍā’il al-ṣaḥābah*, 2:669 #1141; Yaḥyá ibn al-Ḥusayn al-Shajāri, *Tartīb al-amālī al-khamīṣiyah*, 1:189 #706, 1:194 #720; Ibn Abī Ḥātim ‘Abd al-Raḥmān ibn Muḥammad ibn Idrīs, *al-Tafsīr*, 10:3276 #18473; Sulaymān ibn Aḥmad al-Ṭabarānī, *al-Muṣjam al-kabīr*, 10:136 #12093.

is a Shī'ī who is narrating from a Shī'ī scholar, and that scholar is Ḥusayn al-Ashqar. Therefore, the narration is not acceptable. The mention of this verse being revealed in Madīnah is highly unlikely, as the verse is Makkī. At the time in Makkah, Fāṭimah did not have any children. 'Alī married after the second year of the hijrah [migration to Madīnah], following the Battle of Badr."⁴⁵⁰ As Ibn Kathīr mentioned, the chain of this ḥadīth includes Ḥusayn al-Ashqar. The narrations from him are considered unacceptable by the scholars of ḥadīth. One of the narrators in the chain is al-A'mash. In this narration, he transmitted the ḥadīth with *an'anah* (as a report from someone else). According to ḥadīth scholars, if a reporter with a tendency to obscure the chain of transmission (like al-A'mash) narrates with *an'anah*, the ḥadīth is considered *munqaṭi'* (disconnected). Thus, it is difficult to accept it. We can say that this narration cannot be classified as fabricated, but it is certainly weak.

In the *Musnad* of al-Shāshī, a ḥadīth narrated by 'Abd Allāh ibn Mas'ūd is as follows:

عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي مَسِيرٍ. فَهَتَفَ بِهِ أَعْرَابِيٌّ بِصَوْتٍ جَهْوَرِيٍّ: يَا مُحَمَّدُ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: « يَا هَنَاهُ. » فَقَالَ: يَا مُحَمَّدُ، مَا تَقُولُ فِي رَجُلٍ يُحِبُّ الْقَوْمَ وَلَمْ يَعْمَلْ بِعَمَلِهِمْ؟ قَالَ: « الْمَرْءُ مَعَ مَنْ أَحَبَّ. » قَالَ: يَا مُحَمَّدُ، إِلَى مَنْ تَدْعُو؟ قَالَ: « إِلَى شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنِّي رَسُولُ اللَّهِ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَصَوْمِ رَمَضَانَ، وَحَجِّ الْبَيْتِ. » قَالَ: فَهَلْ تَطْلُبُ عَلَى هَذَا أَجْرًا؟ قَالَ: « لَا، إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى. » قَالَ: أَقْرَبَائِي يَا مُحَمَّدُ أَمْ قُرَبَاؤُكَ؟ قَالَ: « بَلْ قُرَبَائِي. » قَالَ: هَاتِ يَدَكَ حَتَّى أُبَايِعَكَ، فَلَا خَيْرَ فِيمَنْ يُوَدِّكَ وَلَا يُوَدُّ قُرَبَاءَكَ.

'Abd Allāh ibn Mas'ūd said: "We were traveling with the Messenger of God ﷺ. An Arab Bedouin called out to him in a loud voice, 'O, Muḥammad!' The Messenger of God ﷺ replied, 'Yes, I am here.' The

⁴⁵⁰ Ismā'īl ibn 'Umar ibn Kathīr, *Tafsīr al-Qur'ān al-a'ẓīm*, 7:201.

Bedouin said, ‘O, Muḥammad, if someone loves a people but does not do what they do, what do you say about him?’ They said, ‘A person is with those he loves.’ The Bedouin asked, ‘O, Muḥammad, what are you calling to?’ He replied, ‘I am calling to the testimony that there is no god but God, to the testimony that I am the Messenger of God, to prayer, to giving alms, to fasting during the month of Ramaḍān, and to making pilgrimage to the House of God.’ The Bedouin asked, ‘Do you ask for payment for these things?’ He said, ‘No, except for loving my relatives.’ The Bedouin asked, ‘Are the people we are to love your relatives or our own?’ He said, ‘My relatives.’ The Bedouin then said, ‘Extend your hand, I will pledge allegiance to you. There is no good in those who love you but do not love your relatives’.”⁴⁵¹

As for the third opinion, here is the narration transmitted by Aḥmad ibn Ḥanbal:

عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: « لَا أَسْأَلُكُمْ عَلَى مَا أَتَيْتُكُمْ بِهِ مِنَ الْبَيِّنَاتِ وَأَهْدَىٰ أَجْرًا، إِلَّا أَنْ تَوَادُّوا اللَّهَ ، وَأَنْ تَقَرَّبُوا إِلَيْهِ بِطَاعَتِهِ . »

‘Abd Allāh ibn ‘Abbās narrated: He said, “The Messenger of God ﷺ said: ‘For the proof and guidance I have brought to you, I do not ask for payment. Rather, I ask that you love God and draw closer to Him by obeying Him’.”⁴⁵²

Tafsīr books: After narrating the ḥadīths that explain the meaning of the verse, let us mention the views of the exegetes. Since the tafsīrs (commentaries) were compiled after the ḥadīth books, the exegetes have only conveyed the narrations found in the ḥadīth books. Except for a few exegetes like Ibn Kathīr, other scholars have not expressed a firm opinion regarding the authenticity or weakness of these narrations. The views of the exegetes who have shed light on the matter are as follows:

Muḥammad ibn Jarīr al-Ṭabarī, in his *Ḥamī‘ al-bayān* tafsīr, narrates: Abū Ishāq said: ‘Amr ibn Shu‘ayb said...

﴿ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ ﴾

⁴⁵¹ Haytham ibn Kulayb Abū Sa‘īd al-Shāshī, *al-Musnad*, 1:317 #653.

⁴⁵² Aḥmad ibn Ḥanbal, *al-Musnad*, 4:238 #2415.

I asked about the meaning of the verse: “Say: I ask of you no reward for this, except love for [my] relatives” (Q 42:23). He said: “It refers to the relatives of the Prophet ﷺ.”⁴⁵³ Al-Ṭabarī narrated through the chain of al-Suddī from Abū al-Daylam the following report: Abū al-Daylam said: When ‘Alī ibn Ḥusayn was brought to al-Shām as a prisoner, he was made to stand upon a staircase so that all the people could see him. A man from among the people of al-Shām stood up and said: “Praise be to God who has uprooted you and killed you, and thereby severed the root of sedition.” ‘Alī ibn Ḥusayn said: “Have you read the Qur’ān?” The man said: “Yes.” ‘Alī ibn Ḥusayn asked: “Have you read sūrat Hā Mīm?” The man replied: “I have read the Qur’ān, but I have not read *Hā Mīm*.” ‘Alī ibn Ḥusayn said: “Have you not read the verse: ‘Say: I ask of you no reward for this, except love for [my] relatives?’” (Q 42:23). The man asked: “Are they you?” ‘Alī ibn Ḥusayn replied: “Yes, they are us.”⁴⁵⁴

Ibn Abī Ḥatīm narrated through the chain of transmission from Miqṣam, from ‘Abd Allāh ibn ‘Abbās, the following report: ‘Abd Allāh ibn ‘Abbās said: The Anṣār said, “We did such-and-such and such-and-such.” It was as if they were boasting. ‘Abd Allāh ibn ‘Abbās said to them: “We have superiority over you.” These words reached the Messenger of God ﷺ. He came to their gathering (where they were seated together) and called out to them: “O, community of Anṣār! Were you not abased, and did God not grant you honor?” They said: “Indeed, O, Messenger of God.” He said: “Will you not answer me?” They said: “What shall we say, O, Messenger of God?” He said: “Would it not be right for you to say: ‘Your people drove you out, and we gave you refuge? They harmed you, and we supported you?’.” As he continued to speak, they fell to their knees and said: “Our wealth and everything in our hands belong to God and His messenger.” Then... the verse was revealed: “Say: I ask of you no reward for this, except love for [my] relatives” (Q 42:23).⁴⁵⁵

Fakhr al-Dīn Muḥammad ibn ‘Umar al-Rāzī wrote the following in his tafsīr, *Mafātīḥ al-ghayb*: Know that when God, exalted is He, revealed

⁴⁵³ Muḥammad ibn Jarīr al-Ṭabarī, *Jāmi‘ al-bayān fī ta’wīl al-Qur’ān*, 20:500 #30932.

⁴⁵⁴ Muḥammad ibn Jarīr al-Ṭabarī, *Jāmi‘ al-bayān fī ta’wīl al-Qur’ān*, 20:498 #30929.

⁴⁵⁵ Ibn Abī Ḥatīm ‘Abd al-Raḥmān ibn Muḥammad ibn Idrīs al-Rāzī, *al-Tafsīr*, 10:3276 #18472.

this mighty and noble book to Muḥammad ﷺ, He included within it three categories of content:

1. He set forth proofs and clarified the categories of religious obligations.
2. He declared the reward for obedience and the punishment for sin.
3. He made clear that there is no demand for immediate gain or any swift benefit in return for this message, so that no ignorant person might presume that the intent of Muḥammad ﷺ in delivering this message was to attain wealth or status.
- 4.

﴿قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى﴾

Say: “I ask of you no reward for this, except love for [my] relatives” (Q 42:23).

This verse contains the following issues regarding its interpretation: First Issue: There are three opinions regarding this verse: First Opinion: Sha‘bī said: People have frequently spoken against us concerning this verse. We wrote to ‘Abd Allāh ibn ‘Abbās and inquired about it. ‘Abd Allāh ibn ‘Abbās wrote back: The Messenger of God ﷺ was the intermediary (kinship link) for the Quraysh. Every branch (or line) of Quraysh had members who were related to him. (This means that he had kinship ties with every branch of the Quraysh). God commanded him to say: “Say: I ask of you no reward for this, except love for [my] relatives.” The meaning of this is: “You are my people; you have the greatest right to respond to my call and to obey me. Even if you do not accept this, maintain the right of kinship, do not incite the people against me, and do not harm me.”⁴⁵⁶ Second Opinion: It was narrated from al-Kalbī, from ‘Abd Allāh ibn ‘Abbās, and his father, who said: When the Prophet ﷺ came to Madīnah, he was facing some difficulties and had certain duties to fulfill, and he was in financial need. The Anṣār said to each other: “God has guided you through this man, and he is also the one who has settled in your city, your neighbor, and the son of your sister. Let us gather some wealth for him.” They collected money and went to him, but he did not accept it. Then, the verse “Say: I ask of you no reward for this, except love for [my] relatives” (Q 42:23) was

⁴⁵⁶ Muḥammad ibn ‘Abd Allāh al-Ḥākim, *al-Mustadrak*, 2:444 #3660.

revealed. He encouraged the love of his relatives. Third Opinion: This is the view mentioned by al-Ḥasan al-Baṣrī. He said: “ ‘I ask of you no reward for this’ means: to love God through performing righteous deeds and seeking closeness to Him.” According to the first opinion, “*qurbā*” refers to kinship (consanguinity). According to the second opinion, it refers only to family relations. The third opinion views it as seeking closeness to God.

Fakhr al-Dīn al-Rāzī said: I say: The *Ahl* of Muḥammad (the Family of Muḥammad) are those whose affairs are wholly attributed to him. Their affairs, in the most perfect and strongest sense, belong to him, so the true “*Ahl*” is them. There is no doubt that Fāṭimah, ‘Alī, Ḥasan, and Ḥusayn had a very strong connection with the Messenger of God ﷺ. This is widely transmitted through reports that can be considered *mutawātir* (unbroken and reliably transmitted). Hence, it is obligatory to consider them as the “*Ahl*.” Furthermore, regarding the term “*Ahl*,” people have disagreed. Some said it refers to his relatives, while others said it refers to his followers. If we accept the view that “*Ahl*” refers to his relatives, then they are indeed the “*Ahl*.” If we accept the view that “*Ahl*” refers to his followers, then, because they are part of his ummah, they are also the “*Ahl*.” In all respects, in both views, they are the “*Ahl*.” The question remains whether others fall under the scope of this term, which is disputed. The author of *al-Kashshāf* narrates that when this verse was revealed and the question was asked, “Who are the relatives whose love is obligatory, O, Messenger of God?” He replied: “‘Alī, Fāṭimah, and their two sons.” Therefore, it is established that these four individuals are the relatives of the Prophet ﷺ. Once this is established, it becomes obligatory to accord them special veneration. The following points support this: First:

﴿إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى﴾

“Except love for [my] relatives...” is a verse. The reasoning for this, as mentioned above, is as follows: Second: There is no doubt that the Prophet ﷺ loved Fāṭimah, peace be upon her. The Messenger of God ﷺ said:

«فَاطِمَةُ بَضْعَةٌ مِنِّي يُؤْذِنِي مَا يُؤْذِنُهَا»

“Fāṭimah is a part of me; whoever harms her, harms me.”⁴⁵⁷

⁴⁵⁷ Muslim ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim*, 7:141 #6461.

It has been established through multiple reliable chains of transmission that the Messenger of God ﷺ loved ‘Alī, as well as Ḥasan and Ḥusayn. Once this has been established,

﴿وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ﴾

“And follow him so that you may be guided.”⁴⁵⁸

﴿فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ﴾

“Therefore, let those who oppose his command beware, lest a trial befall them or a painful punishment strike them.”⁴⁵⁹

﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ﴾

“(Messenger!) Say: If you love God, then follow me, and God will love you and forgive your sins. God is Most Forgiving, Most Merciful.”⁴⁶⁰

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾

“There is no doubt that the Messenger of God is a good example for you.”⁴⁶¹

According to these verses, the same applies to the entire ummah.

Thirdly: Praying for the “*Ahl*” (Family) is a great position. Therefore, this prayer has been placed at the end of the *tashahhud* (witnessing that there are no gods but One God) in prayer. It is as follows:

«اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَارْحَمْ مُحَمَّدًا وَآلَ مُحَمَّدٍ»

“O, God, send blessings upon Muḥammad and the family of Muḥammad, and have mercy upon Muḥammad and the family of Muḥammad.”

⁴⁵⁸ Q. al-A‘rāf, 7:158.

⁴⁵⁹ Q. al-Nūr, 24:63.

⁴⁶⁰ Q. Āl ‘Imrān, 3:31.

⁴⁶¹ Q. al-Aḥzāb, 33:21.

This veneration is not found for anyone other than the “*Ahl*.” All of this indicates that loving the *Ahl* of Muḥammad is obligatory. Imām al-Shāfi‘ī said: “O, one riding the mount, stop at the place called Muḥassab in Miná. In the early morning, as the pilgrims flow to Miná like the Euphrates River, Stop at the place called Hayf, and call out to the one walking, saying: If loving the Family of Muḥammad is Rāfiḍism (rejecting the majority), then may humans and jinns bear witness that I am a Rāfiḍī.”⁴⁶²

The *mufasssir* al-Qurtubī also pointed out important points in his tafsīr: According to the views of Ḥasan al-Baṣrī, ‘Ikrimah, ‘Atā’, and Jābir, this sūrah (sūrat al-Shūrā) is Makkan. According to Ibn ‘Abbās and Qatādah, it is also Makkan, but four verses were revealed in Madīnah. One of these is:

﴿قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ﴾

“Say: I do not ask of you any reward for it (the religion I have delivered to you) except the love of my kin.” (Q 42:23)⁴⁶³

The interpretation of this verse involves two issues. That is, O, Muḥammad, say: “I do not ask for anything in return for the message of prophethood I have delivered to you. However, I wish for you to love me because of our kinship.” This means: if you do not follow me because of prophethood, then follow me because of our kinship. According to the views of ‘Alī ibn Ḥusayn, ‘Amr ibn Shu‘ayb, and al-Suddī, the meaning is as follows: The “*qurbā*” (kinship) here refers to the relatives of the Prophet ﷺ. That is to say, I do not ask you for any reward, but I wish for you to love my relatives and Ahl al-Bayt. He also commanded them to honor his relatives.

The ḥadīth narrated by Sa‘īd ibn Jubayr from ‘Abd Allāh ibn ‘Abbās is as follows: God, the Exalted, said:

﴿قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ﴾

⁴⁶² Fakhr al-Dīn Muḥammad ibn ‘Umar al-Rāzī, *Mafātīḥ al-ghayb*, 27:593, 595.

⁴⁶³ Muḥammad ibn Aḥmad al-Anṣārī al-Qurtubī, *al-Jāmi‘ li-aḥkām al-Qur‘ān*, 16:1, 21, 22, 23, 24.

“Say: I do not ask of you any reward for it (the religion I have delivered to you) except the love of my kin.” (Q 42:23)

When this verse was revealed, the companions asked, “Whom are we commanded to love?” The response was: “Ali, Fāṭimah, and their two sons.”⁴⁶⁴ The ḥadīth narrated from ‘Alī also supports this. ‘Alī said: “I complained to the Messenger of God ﷺ about people envying me. He said: ‘Do you not want to be the fourth among the first four to enter Paradise? I, you, Ḥasan, and Ḥusayn. Our wives will be on our right and left, and our descendants will be behind our wives, with our supporters behind us’.”⁴⁶⁵ The claim that worship and drawing closer to God (*taqarrub*) through the love of the Prophet ﷺ and his Ahl al-Bayt has been abrogated is utterly false.

﴿وَمَنْ يَفْعَلْ حَسَنَةً﴾

“Whoever does a good deed...”⁴⁶⁶ That is, we will reward them tenfold and more (in return). For the meaning of the elegant phrasing, ‘Abd Allāh ibn ‘Abbās says: ‘It refers to the love for the *Ahl* of Muḥammad’.”

﴿إِنَّ اللَّهَ عَفُورٌ شَكُورٌ﴾

“Indeed, God is the Forgiver, the Rewarder of gratitude.” Qatādah said: “He is the One who forgives their sins and also the One who is grateful for their good deeds.” Al-Suddī also said: “*Al-Ghaḥfūr* (The Forgiving) forgives the sins of the Ahl of Muḥammad, and *al-Shakūr* (The Most Appreciative) is grateful for their good deeds.”⁴⁶⁷

Mahmūd al-Ālūsī, in his *Rūḥ al-ma‘ānī* commentary, wrote the following interpretation of this verse: The addressees in this verse are either the Quraysh. It is said that the Quraysh gathered money (as a bribe) among themselves to prevent the Prophet ﷺ from speaking out against their idols. He refused to accept it, and as a result, this verse was

⁴⁶⁴ Ibn Abī Ḥātim ‘Abd al-Raḥmān ibn Muḥammad al-Rāzī, *al-Taḥfīf*, 10:3276 #18473; Sulaymān ibn Aḥmad al-Ṭabarānī, *al-Muḥam al-kabīr*, 10:136 #12093.

⁴⁶⁵ Aḥmad ibn Ḥanbal, *Faḍā’il al-ṣaḥābah*, 2:624 #1068.

⁴⁶⁶ Q, al-Shu‘arā’, 26:23.

⁴⁶⁷ Muḥammad ibn Aḥmad al-Anṣārī al-Qurṭubī, *al-Jāmi‘ li-aḥkām al-Qur’ān*, 16:21, 22.

revealed. He had family ties with all of the Quraysh. Alternatively, the addressees are the Anṣār. It is said that the Anṣār gathered money among themselves to meet their needs, and he also refused to accept it. Consequently, this verse was revealed. He had ties with them as well, since the Anṣār were the uncles of his grandfather ‘Abd al-Muṭṭalib, and some reports indicate that they were also maternal relatives of his mother, Āminah. Accordingly, the meaning is: “If you do not recognize my right due to my prophethood and do not accept it, at least show me love for the kinship and family ties that you respect and protect.” From the reports, it is understood that this verse is Makkan. However, if the addressees are the Anṣār, then it should be Madīnan. According to a group of scholars, the meaning is as follows: “I do not ask for any payment from you; I only ask that you love my Ahl al-Bayt (family) and my relatives.” In a book entitled *Baḥr*, it is stated that this is the view of Sa‘īd ibn Jubayr, al-Suddī, and ‘Amr ibn Shu‘ayb. The preposition *fī* (in) is metaphorically used to indicate the place or context, and *qurbā* refers to relatives. The phrase is not without the preposition; rather, the preposition is used. (These are the linguistic subtleties of Arabic.)

One opinion is that the relatives referred to are the descendants of ‘Abd al-Muṭṭalib. Another view is that it refers to ‘Alī, Fāṭimah, and their two sons. This is a narration from the Prophet ﷺ transmitted by Ibn al-Mundhir, Ibn Abī Ḥātim, al-Ṭabarānī, and Ibn Mardawayh through the chain of Sa‘īd ibn Jubayr from ‘Abd Allāh ibn ‘Abbās. ‘Abd Allāh ibn ‘Abbās said: When this verse was revealed, the Companions asked, “Who are the relatives whose love is obligatory upon us?” He replied: “‘Alī, Fāṭimah, and their two sons.” As explained in al-Suyūṭī’s *al-Durr al-manthūr*, the chain of this narration is weak. Ibn Ḥajar also ruled that the ḥadīth in *al-Kashshāf* is weak. Had it been authentic, there would have been narrations from ‘Abd Allāh ibn ‘Abbās in the *Ṣaḥīḥs*. However, there are narrations from Ahl al-Bayt that confirm this view.

In Ibn Jarīr’s exegesis, he reports from Abū al-Daylam: When ‘Alī ibn Ḥusayn was brought to Syria as a prisoner, he was placed on a platform in Syria for people to see. One person from Syria stood up and said, “Praise be to God who has uprooted your lineage and cut off the roots of sedition.” ‘Alī ibn Ḥusayn responded: “Have you read the Qur’ān?” The Syrian replied: “Yes.” ‘Alī ibn Ḥusayn asked: “Have you read sūrat Ḥā Mīm?” The Syrian man replied: “I have read the Qur’ān, but I have not read sūrat Ḥā Mīm.” ‘Alī b. Ḥusayn quoted

﴿قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى﴾

“Did you not read the verse: ‘Say: I do not ask you for any reward for this (the message I deliver), except for the love of my near relatives?’” The man from Syria replied: “Are they you?” ‘Alī ibn Ḥusayn replied: “Yes, they are we.”⁴⁶⁸

Therefore, the address is not only to the Anṣār, but to the entire ummah. Everyone is responsible for loving the Ahl al-Bayt. For, as Muslim, al-Tirmidhī, and al-Nasā’ī narrate from Zayd ibn Arqam: The Messenger of God ﷺ said: “I remind you of God regarding the rights (and love) of my Ahl al-Bayt.”⁴⁶⁹ In a narration transmitted by Aḥmad, al-Tirmidhī, and al-Nasā’ī from Muṭṭalib ibn Rabī’a, which al-Tirmidhī declared authentic, it is said that al-‘Abbās came before the Messenger of God ﷺ and said: “We go out and hear the Quraysh speaking, and when they see us, they fall silent.” Upon this, the Messenger of God became angry, his forehead perspired, and he said: “I swear by God, for the sake of God and because you are my relatives, a person will not have true faith in his heart unless he loves you.”

This love, as understood from this narration, is specifically for the believing members of Ahl al-Bayt. There is some scholarly debate regarding this (it is not definite). The correct view is that since they are his relatives, it is obligatory to love them, regardless of their status. The closer the kinship, the stronger the demand for love and affection. In general, the love of Ahl al-Bayt, particularly those of the Alawī (from ‘Alī) and Fāṭimī (from Fāṭimah), should be considered more obligatory than for those of the Abbasid lineage. Regarding specific relations, the love required depends on the nature and reasons for the kinship. This love manifests as honoring them, showing respect, and fulfilling their rights properly. Unfortunately, many are indifferent to this issue and even consider those who follow this path to be Rafīḍīs. However, I adopt the words of Imām al-Shāfi‘ī, which are like medicine for the soul:

“O, one who is mounted, stop at the place called Muḥassab in Miná. When the pilgrims are flowing like the Euphrates River in the early morning, Stop at Hayf and call out to those walking (and say):

⁴⁶⁸ Muḥammad ibn Jarīr al-Tabarī, *Jāmi‘ al-bayān fī ta’wīl al-Qur’ān*, 21:528.

⁴⁶⁹ Maḥmūd ibn ‘Abd Allāh al-Ālūsī includes many narrations about love of *Ahl al-Bayt* in his tafsīr. To avoid repetition, they are omitted here.

If loving the family of Muḥammad is Rafiḍiism (rejecting the majority), then let both humans and jinn bear witness that I am a Rafiḍī.”

Nevertheless, I do not go beyond the beliefs of the great Ahl al-Sunnah scholars regarding the Companions. I acknowledge that loving them is also obligatory upon me, as the Sharīʿa (God and the Prophet) has made this necessary. There are clear and indisputable evidences for this. Many fall into extremes regarding the Ahl al-Bayt and the Companions, either going to excess or neglect. The right path lies in moderation. May God, the Exalted, keep us steadfast on the right path.⁴⁷⁰ Some exegetes, including al-Qurtubī, have stated that this surah was revealed in Makkah, but four of its verses (including this verse) were revealed in Madīnah. According to Ḥasan al-Basrī, ʿIkrimah, ʿAtāʾ, and Jābir, it is Makkan. Ibn ʿAbbās and al-Qatādah stated that it is Makkan, but four verses were revealed in Madīnah.⁴⁷¹ See also:

1. Aḥmad ibn Muḥammad al-Thaʿlabī, *Tafsīr* .⁴⁷²
2. Muḥammad ibn Yūsuf Abū Ḥayyān al-Andalusī, *al-Baḥr al-muḥīṭ*.⁴⁷³
3. ʿAlī ibn Muḥammad al-Māwardī, *al-Nukat wa-al-ʿuyūn* .⁴⁷⁴
4. ʿAlī ibn Muḥammad al-Baghdādī (known as Khāzin), *Lubāb al-taʾwīl* .⁴⁷⁵
5. ʿIzz al-Dīn ibn ʿAbd al-Salām, *Tafsīr al-Qurʾān* .⁴⁷⁶
6. Ḥasan ibn Muḥammad al-Naysābūrī, *Tafsīr al-Naysābūrī*.⁴⁷⁷
7. Maḥmūd ibn ʿAbd Allāh al-Ālūsī, *Rūḥ al-maʿānī*.⁴⁷⁸
8. Muḥammad Maḥmūd Ḥijāzī, *Tafsīr al-wāḍiḥ*.⁴⁷⁹
9. Dr. Muḥammad Sayyid Ṭanṭāwī, *Tafsīr al-wasīṭ li-l-Qurʾān al-karīm* .⁴⁸⁰

⁴⁷⁰ Maḥmūd ibn ʿAbd Allāh al-Ālūsī, *Rūḥ al-maʿānī*, 13:31–32.

⁴⁷¹ Muḥammad ibn Aḥmad al-Anṣārī al-Qurtubī, *al-Jāmiʿ li-aḥkām al-Qurʾān*, 16:1.

⁴⁷² Aḥmad ibn Muḥammad al-Thaʿlabī, *al-Kaṣh f wa-al-bayān ʿan tafsīr al-Qurʾān*, 23:321.

⁴⁷³ Abū Ḥayyān Muḥammad ibn Yūsuf al-Andalusī, *al-Baḥr al-muḥīṭ fī al-tafsīr*, 9:322.

⁴⁷⁴ ʿAlī ibn Muḥammad al-Māwardī, *Tafsīr al-Māwardī, al-Nukat wa-al-ʿuyūn*, 5:191.

⁴⁷⁵ Al-Khāzin ʿAlī ibn Muḥammad, *Lubāb al-taʾwīl fī maʿānī al-tanzīl (Tafsīr al-Khāzin)*, 4:93.

⁴⁷⁶ ʿIzz al-Dīn ʿAbd al-ʿAzīz ibn ʿAbd al-Salām, *Tafsīr al-Qurʾān*, 3:137.

⁴⁷⁷ Ḥasan ibn Muḥammad al-Naysābūrī, *Gharāʾib al-Qurʾān wa-nahāʾib al-furqān*, 6:65.

⁴⁷⁸ Maḥmūd ibn ʿAbd Allāh al-Ālūsī, *Rūḥ al-maʿānī*, 13:11.

⁴⁷⁹ Muḥammad Maḥmūd Ḥijāzī, *Tafsīr al-wāḍiḥ*, 3:355.

Evaluation:

After presenting the exegesis (tafsīr) of the relevant Qur'ānic verse and the associated ḥadīths, we will offer a general evaluation of the issue. In the commentaries of Sunnī scholars and in many ḥadīth collections, the *mawqūf* [statements of a Companion] report transmitted solely from 'Abd Allāh ibn 'Abbās has been taken as the basis, and due to the Makkan nature of the *sūrah*, the opinion that the address is directed to all of Quraysh has been adopted. In some ḥadīth collections, there are also reports ascribed to 'Abd Allāh ibn 'Abbās stating: "Those whose love is sought are 'Alī, Fāṭimah, and their two sons." The presence of some Shī'ī transmitters in these chains casts doubt on the authenticity of these reports and has led to their rejection. Additionally, in some exegeses, it is claimed that although sūrat al-Shūrā is Makkan, "four verses of it, including verse 23, are Madīnan." With God's grace, we will analyze all these perspectives and, without falling into partisanship, express the opinion that appears to us to be the most accurate.

The ḥadīth of 'Abd Allāh ibn 'Abbās is the most sound in terms of chain of transmission (*isnād*), and it is also found in the most reliable ḥadīth collections. This report is *mawqūf*, meaning it reflects only the personal opinion of 'Abd Allāh ibn 'Abbās. No other Companion (*ṣaḥābī*) has shared this view. 'Abd Allāh ibn 'Abbās did not accuse Sa'īd ibn Jubayr of lying due to his interpretation, nor did he say, "Your view is false and unrelated to the love of the Ahl al-Bayt." Rather, while commenting on the verse, he said, "You have been hasty." Some exegetes interpret this as an indication of disagreement, but not a refutation. Those who argue that the verse refers to love for the Ahl al-Bayt base their view on *marfū'* ḥadīths, i.e., sayings attributed to the Prophet Muḥammad ﷺ himself. While these ḥadīths may be weak (*da'īf*), not all of them are fabricated (*mawḍū'*). If a weak ḥadīth is not extremely weak and has multiple chains of transmission, it gains strength and can reach the level of *ḥasan* (fair). Another piece of evidence cited by those who assert that love for the Ahl al-Bayt is intended is the view that four verses of sūrat al-Shūrā, including this one, were revealed in Madīnah. Even if this particular verse cannot be used as evidence, there are many authentic (*ṣaḥīḥ*) ḥadīths that explicitly command love for the

⁴⁸⁰ Muḥammad Sayyid Ṭanṭāwī, *Tafsīr al-wasīl lil-Qur'ān al-karīm*, 13:7.

Ahl al-Bayt, as well as for ‘Alī, Fāṭimah, Ḥasan, and Ḥusayn. When all these reports are considered together, the opinions of those who defend the second interpretation cannot be dismissed.

It is also important to note: If the verse is accepted as Makkan, then undoubtedly the address is to the tribe of Quraysh. If the addressees are Quraysh — those who denied, harmed, and insulted the Prophet ﷺ then a request such as “If you do not believe in me, at least love me” is not very convincing. Furthermore, saying to the unbelievers, “I do not ask you for any recompense except love due to kinship,” also appears unreasonable. However, if the verse is Madīnan, then the address is to the Muslims. Requesting such love from either the Muhājirūn (emigrants from Quraysh) or the Anṣār (helpers of Madīnah) is far more plausible. For those who believed in him, there was an inherent sense of gratitude and obligation toward the Messenger of God ﷺ. For this reason, the verse states: “That is the good news that God gives to His servants who believe and do righteous deeds. Say: I do not ask of you any reward for it, except love for kin. And whoever earns a good deed, We shall increase for him goodness in it. Surely God is All-Forgiving, Most Grateful.” (Q 42:23). The phrasing at the beginning of the verse is the clearest evidence that the address is to the believers. The word *qurbá* also appears in sūrat al-Anfāl, and there it clearly refers to the relatives to whom the khums is allocated. Strangely, no one seems to have pointed this out. In the interest of maintaining coherence in our discussion, we must emphasize that love for the Ahl al-Bayt is indeed obligatory, and that harboring hatred toward them is not permitted.

HOSTILITY TOWARDS THE *AHL AL-BAYT*

In the religion of Islam, it is prohibited to bear hatred toward the believers. The Ḥadīth of Abū Hurayrah:

عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِيَّاكُمْ وَالظَّنَّ فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ ، وَلَا تَحَسَّسُوا، وَلَا تَجَسَّسُوا ، وَلَا تَحَاسَدُوا ، وَلَا تَدَابَرُوا ، وَلَا تَبَاغَضُوا وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا.»

From Abū Hurayrah: The Prophet ﷺ said: “Beware of suspicion, for suspicion is the most deceitful of speech. Do not spy on one another. Do not eavesdrop. Do not envy one another. Do not turn your backs on one another. Do not hate one another. Be servants of God as brothers.”⁴⁸¹

The ḥadīth of Anas ibn Mālik:

عَنْ أَنَسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: « لَا تَحَاسَدُوا وَلَا تَبَاغَضُوا وَلَا تَقَاطَعُوا وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا.»

From Anas ibn Mālik: The Prophet ﷺ said: “Do not envy one another, do not harbor hatred toward one another, do not turn away from one another. Be, O servants of God, brothers.”⁴⁸²

This ḥadīth is *muttafaq ‘alayh* [agreed upon]. We have sufficed with the narrations of al-Bukhārī and Muslim. In addition, renowned ḥadīth scholars such as Mālik ibn Anas, al-Tirmidhī, Ibn Mājah, Aḥmad ibn Ḥanbal, al-Ḥākim, al-Bayhaqī, al-Ṭabarānī, and al-Bazzār have also transmitted this ḥadīth with over a hundred chains of transmission.

When harboring hatred toward believers is forbidden, how can there be any place in the religion of Islam for harboring hatred toward the relatives of the Messenger of God ﷺ, his Ahl al-Bayt? The answer to the question “Has anyone ever harbored hatred toward them?” is: Yes, those who killed them also hated them. Those who held the beliefs of those who killed them harbored hatred toward them. And even today,

⁴⁸¹ Muḥammad ibn Ismā‘īl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, 7:24 #5143, 8:23 #6064, 8:185 #6724; Muslim ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim*, 8:10 #6701, #6703.

⁴⁸² Muslim ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim*, 8:9 #6695.

there are still those who harbor hatred. While discussing Nāṣibī transmitters, we had previously presented statements such as: “So-and-so harbored hatred toward ‘Alī.”

The ḥadīth of Abū Saʿīd al-Khudrī:

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «وَالَّذِي نَفْسِي بِيَدِهِ، لَا يُبْغِضُنَا أَهْلَ الْبَيْتِ رَجُلٌ إِلَّا أَذَحَلَّهُ اللَّهُ النَّارَ» .

Abū Saʿīd al-Khudrī narrated and said: The Messenger of God ﷺ said: “By God, in Whose Hand is my soul, whoever harbors hatred toward us, the Ahl al-Bayt, God shall surely cast him into Hell.”⁴⁸³

عَنْ أَبِي عَثْمَانَ النَّهْدِيِّ قَالَ: قَالَ رَجُلٌ لِسَلْمَانَ: مَا أَشَدَّ حُبَّكَ لِعَلِيِّ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «مَنْ أَحَبَّ عَلِيًّا فَقَدْ أَحَبَّنِي، وَمَنْ أَبْغَضَ عَلِيًّا فَقَدْ أَبْغَضَنِي.»

Abū ‘Uthmān al-Nahdī narrated: A man said to Salmān, “How much do you love ‘Alī?” Salmān said: I heard the Messenger of God ﷺ say: “Whoever loves ‘Alī has loved me; and whoever harbors hatred toward ‘Alī has harbored hatred toward me.”⁴⁸⁴

The ḥadīth of Umm Salamah, the Mother of the Believers:

عَنْ أَبِي الطُّفَيْلِ، قَالَ: سَمِعْتُ أُمَّ سَلَمَةَ تَقُولُ: أَشْهَدُ أَبِي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «مَنْ أَحَبَّ عَلِيًّا فَقَدْ أَحَبَّنِي، وَمَنْ أَحَبَّنِي فَقَدْ أَحَبَّ اللَّهُ. وَمَنْ أَبْغَضَ عَلِيًّا فَقَدْ أَبْغَضَنِي، وَمَنْ أَبْغَضَنِي فَقَدْ أَبْغَضَ اللَّهُ.»

Abū al-Tufayl narrated, saying: I heard Umm Salamah say: She said: I bear witness that I heard this from the Messenger of God ﷺ: “Whoever

⁴⁸³ Muḥammad ibn Ḥibbān al-Bustī, *al-Sahīh*, 15:435 #6978; Muḥammad ibn ‘Abd Allāh al-Ḥākim, *al-Mustadrak*, 3:150 #4717, 4:352 #8036.

⁴⁸⁴ Muḥammad ibn ‘Abd Allāh al-Ḥākim, *al-Mustadrak*, 3:141 #4648. He said this ḥadīth is authentic according to the conditions of al-Bukhārī and Muslim. Al-Dhahabī agreed.

loves ‘Alī loves me. Whoever loves me loves God. Whoever hates ‘Alī hates me. Whoever hates me, hates God.”⁴⁸⁵

Zayd ibn Arqam’s ḥadīth:

عَنْ صُبَيْحِ مَوْلَى أُمِّ سَلَمَةَ عَنْ زَيْدِ بْنِ أَرْقَمَ. أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِعَلِيٍّ وَفَاطِمَةَ وَالْحَسَنَ وَالْحُسَيْنَ: «أَنَا حَرْبٌ لِمَنْ حَارَبْتُمْ وَسَلَمٌ لِمَنْ سَأَلْتُمْ». قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ غَرِيبٌ إِنَّمَا نَعْرِفُهُ مِنْ هَذَا الْوَجْهِ. وَصُبَيْحٌ مَوْلَى أُمِّ سَلَمَةَ لَيْسَ بِمَعْرُوفٍ.

Ṣubayh, Umm Salamah’s slave, narrated from Zayd ibn Arqam: The Messenger of God ﷺ said to ‘Alī, Fāṭimah, Ḥasan, and Ḥusayn: “Whoever fights you, I will fight them. Whoever is at peace with you, I will be at peace with them.” Tirmidhī said: This is a strange ḥadīth, we know it from this perspective. Ṣubayh, Umm Salamah’s slave, is not a well-known narrator.⁴⁸⁶

This ḥadīth has also been narrated from Abū Hurayrah:

عَنْ أَبِي هُرَيْرَةَ قَالَ: نَظَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى عَلِيٍّ وَالْحَسَنِ وَالْحُسَيْنِ وَفَاطِمَةَ، فَقَالَ: «أَنَا حَرْبٌ لِمَنْ حَارَبَكُمْ، وَسَلَمٌ لِمَنْ سَأَلَكُمْ». «

Abū Hurayrah said: The Prophet ﷺ looked at ‘Alī, Ḥasan, Ḥusayn, and Fāṭimah and said: “Whoever fights you, I will fight them; whoever is at peace with you, I will be at peace with them.”⁴⁸⁷

This ḥadīth has been narrated from Zayd ibn Arqam through twenty-eight chains of transmission, from Abū Hurayrah through ten

⁴⁸⁵ Sulaymān ibn Aḥmad al-Ṭabarānī, *al-Muṣṣaḥḥ al-kabīr*, 23:380 #901; Qiwām al-Sunnah Ism‘īl ibn Muḥammad al-Qurashī, *al-Hujjah fī bayān al-maḥajjah*, 2:392 #359.

⁴⁸⁶ Muḥammad ibn ‘Isā al-Tirmidhī, *al-Sunan*, 6:182 #3870; Abū Bakr Aḥmad ibn ‘Umar al-Bazzār, *al-Baḥr al-zakhkhār (Musnad al-Bazzār)*, 2:133 #4320; Sulaymān ibn Aḥmad al-Ṭabarānī, *al-Muṣṣaḥḥ al-kabīr*, 3:40 #2620, #2621; *al-Muṣṣaḥḥ al-awṣaṭ*, 5:182 #5015; Muḥammad ibn ‘Abd Allāh al-Ḥākim, *al-Mustadrak*, 3:149 #4714; Muḥammad ibn Aḥmad al-Dūlābī, *al-Kunā wa-al-asmā’*, 6:273 #1444; ‘Alī ibn ‘Umar al-Dāraquṭnī, *Aḥādīth min Abī al-Ṭāhir Muḥammad ibn Aḥmad al-Ḥuhalī*, p. 51 #154.

⁴⁸⁷ Aḥmad ibn Ḥanbal, *al-Musnad*, 15:436 #9698; *Faḍā’il al-ṣaḥābah*, 2:768 #1350; Sulaymān ibn Aḥmad al-Ṭabarānī, *al-Muṣṣaḥḥ al-kabīr*, 3:68 #2555

chains of transmission, and from Abū Saʿīd al-Khudrī through one chain of transmission, totaling thirty-nine chains. However, the [version of the] ḥadīth narrated from Abū Saʿīd has been disregarded due to the unreliable and unknown status of its narrators.

THE BLESSINGS AND PEACE OF GOD UPON THE AHL AL-BAYT

One of the rights of the Ahl al-Bayt is to send *ṣalāt* (blessings) and *salām* (peace) upon them.⁴⁸⁸ In terms of terminology, the word *ṣalāt* means “prayer” in the dictionary. Prayer can be of two kinds: one is prayer in the sense of worship, and the other is prayer in the sense of asking. In fact, the one who worships is also in a state of requesting. According to the majority of scholars, the meaning of *ṣalāt* is: God’s mercy, the angels’ seeking forgiveness, and prayer from humans. In terminology, *ṣalāt* is: The bodily act of prayer that begins with *takbīr* (saying “*Allāhu akbar*”), and involves specific postures such as *qiyām* (standing), *qirā’ah* (recitation), *rukū’* (bowing), and *sajdah* (prostration), along with specific words and actions, ending with *salām* (greeting). The meaning of *ṣalāt* from God upon the Prophet is: God exalting, praising, and glorifying the Prophet in the highest assembly of the angels. The *ṣalāt* commanded in verse 56 of sūrat al-Aḥzāb is asking God to exalt the Prophet. The meaning of *salām* upon the Prophet is: the Prophet’s safety and well-being during his lifetime, his body being in peace in the grave after his death, and his safety on the Day of Judgment.⁴⁸⁹ Sending *ṣalāt* and *salām* upon the Prophet ﷺ is commanded in verse 56 of sūrat al-Aḥzāb (Q 33:56).

⁴⁸⁸ In recent times, some speakers on television have deliberately misled Muslims by claiming that “*ṣalāt*” means supporting the Prophet. However, except for the Egyptian scholar Qāsim ibn Qutlughā, no Arabic lexicon defines “*ṣalāt*” as *naṣr* (help or support). Their goal is to dissuade Muslims from sending blessings upon the Prophet. The same mindset also claims that reciting the Qur’ān without understanding its meaning is fruitless, thereby discouraging Muslims from reading the Qur’ān. May God protect the Muslims from such deviant ideas.

⁴⁸⁹ See: Ḥusayn ibn Muḥammad Rāghib al-Iṣfahānī, *al-Mufradāt fī gharīb al-Qur’ān*, 490–491; ‘Alī ibn Muḥammad Sayyid Sharīf al-Jurjānī, *Kitāb al-ta’rīfāt*, 134; Muḥammad ibn Abī Bakr al-Rāzī, *Mukhtār al-ṣiḥāh*, 178; Muḥammad ibn Bakr Ibn Qayyim al-Jawzīyah, *Jilā’ al-afḥām fī faḍl al-ṣalāt ‘alā khayr al-anām*, 29; Shams al-Dīn Muḥammad ibn ‘Abd al-Raḥmān al-Sakhāwī, *al-Qawl al-badī’ fī al-ṣalāt ‘alā al-ḥabīb al-shafī’*, 17; Muḥammad ibn Muḥammad Murtaḍā al-Zabīdī, *Taj al-‘arūs min jawāhir al-qāmūs*, 38:438; Muḥammad Amīm al-Iḥsān al-Mujaddidī, *al-Ta’rīfāt al-fiqhīyah*, 129.

﴿إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا﴾

“God and His angels send abundant *ṣalawāt* (blessings) upon the Prophet. O, believers! You too ask blessings upon him and greet him with peace.”⁴⁹⁰

Following the translation of the verse commanding *ṣalāt*, the commentary prepared by the Diyanet Foundation states: “God’s *ṣalawāt* is His mercy and the elevation of His servant’s status. The angels’ *ṣalawāt* is the exaltation of the Prophet’s status and a prayer for forgiveness for the believers. The believers’ *ṣalāt* refers to prayer in the sense of supplication. God commands all believers to send *ṣalāt* and *salām* upon His prophet and to show respect toward him. Saying “*Allāhumma ṣalli ‘alā Muḥammad*” (O, God, send blessings upon Muḥammad) is *ṣalāt*, and saying “*al-salām ‘alayka ayyuha al-nabī*” (Peace be upon you, O, Prophet) is *salām*. There are many *ṣalawāt sharīfah* (noble blessings) narrated from the Prophet. Reciting these, and as much as possible sending *ṣalāt* and *salām*, will attract the Prophet’s love and lead to his intercession.”⁴⁹¹ The Prophet ﷺ taught his community how to send *ṣalāt* and *salām*. The following ḥadīth, which is *muttafaq ‘alayh* (agreed upon by both Bukhārī and Muslim), is related to this:

عَبْدَ الرَّحْمَنِ بْنُ أَبِي لَيْلَى قَالَ: لَقِيتُ كَعْبُ بْنَ عُجْرَةَ فَقَالَ: أَلَا أُهْدِي لَكَ هَدِيَّةً سَمِعْتُهَا مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ فَقُلْتُ بَلَى فَأَهْدِيهَا لِي. فَقَالَ: «سَأَلْنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْنَا: يَا رَسُولَ اللَّهِ كَيْفَ الصَّلَاةُ عَلَيْكُمْ أَهْلَ الْبَيْتِ؟ فَإِنَّ اللَّهَ قَدْ عَلَّمَنَا كَيْفَ نُسَلِّمُ. قَالَ: قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ. اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ.»

⁴⁹⁰ Q, al-Aḥzāb, 33:56.

⁴⁹¹ *Diyanet Vakfı Meali*, Q, al-Aḥzāb, 33:56.

Abū ‘Abd al-Raḥmān ibn Abī Laylá said: I met Ka‘b ibn ‘Ujrah. He asked me, “Would you like me to gift you a ḥadīth that I heard from the Prophet ﷺ?” I replied, “Yes, please gift it to me.” He said: We asked the Messenger of God ﷺ, “O, Messenger of God, God Almighty has taught us how to greet you with *salām*. How should we send *ṣalāt* upon the Ahl al-Bayt?” He replied: “Say this: ‘O, God, send blessings upon Muḥammad and upon the family of Muḥammad as You sent blessings upon Ibrāhīm and upon the family of Ibrāhīm. Indeed, You are Praiseworthy (*ḥamīd*) and Glorious (*maǧīd*). O, God, bless Muḥammad and the family of Muḥammad as You blessed Ibrāhīm and the family of Ibrāhīm. Indeed, You are Praiseworthy and Glorious’.”⁴⁹²

This ḥadīth has also been narrated from Abū Sa‘īd al-Khudrī. Ibn al-Athīr in his book, *Nihāyah*, writes regarding the meaning of *ṣalāt* and *salām*: The meaning of “and bless Muḥammad and the family of Muḥammad” in the ḥadīth of sending *ṣalāt* is: Make the honor and exalted rank You have given him everlasting.⁴⁹³ One might wonder, “Who are the family (*āl*) of Muḥammad?” The answer to this question can be found in the *muttafaq ‘alayh* (agreed upon by both Bukhārī and Muslim) ḥadīth that we will present. This *ṣalawāt* is in a way an explanation and elaboration of the ḥadīth we have shared above.

عَنْ عَمْرِو بْنِ سُلَيْمٍ الزُّرِّيِّ ، أَخْبَرَنِي أَبُو حُمَيْدٍ السَّاعِدِيُّ رَضِيَ اللَّهُ عَنْهُ ، أَنَّهُمْ قَالُوا: يَا رَسُولَ اللَّهِ كَيْفَ نُصَلِّي عَلَيْكَ ؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: « قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى أَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى أَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ ».

‘Amr ibn Sulaym al-Zuraqī said: Abū Ḥumayd al-Sā‘idī (‘Abd al-Raḥmān ibn Sa‘d) narrated to me: The companions asked, “O, Messenger of God, how should we send blessings upon you?” The

⁴⁹² Muḥammad ibn Ismā‘īl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, 4:178 #3370, 8:95 #6357; Muslim ibn al-Hajjāj, *Ṣaḥīḥ Muslim*, 2:16 #935.

⁴⁹³ Ibn al-Athīr al-Mubārak ibn Muḥammad al-Jazarī, *al-Nihāyah fī gharīb al-ḥadīth wa-al-athar*, 1:120.

Messenger of God ﷺ said: “Say: O, God, bless Muḥammad and his wives and his descendants, as You blessed the family of Ibrāhīm. Exalt and bless Muḥammad, his wives, and his descendants, as You exalted and blessed the family of Ibrāhīm.”⁴⁹⁴

The virtue of sending blessings and peace upon the Messenger of God and the Ahl al-Bayt: There are narrations regarding the virtue of sending blessings and peace upon the Messenger of God ﷺ and the Ahl al-Bayt in this regard.

Narrated by Imām al-Bukhārī:

﴿إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا﴾

“God and His angels send blessings upon the Prophet. O, believers! You also ask blessings upon him and greet him with complete submission.”⁴⁹⁵

With reference to this verse, the following is narrated: Abū al-‘Āliyah said: God’s sending blessings upon the Prophet means that He praises him through His angels. The angels’ sending blessings upon the Prophet means that they pray for him. Ibn ‘Abbās said: The sending of blessings by God and His angels upon the Prophet means that they elevate him.⁴⁹⁶ Zabīdī, in his book *Taj al-‘Arūs*, under the heading “Benefit,” says: The meaning of saying ‘O, God, send blessings upon Muḥammad’ is: Raise him in this world with the apparent success of his call and the permanence of his law. In the Hereafter, make him an intercessor for his ummah, and multiply his reward and recompense. It has also been understood as follows: When God, Blessed and Exalted, commanded us to send blessings and peace upon him, it is impossible for us to fulfill what is obligatory (the necessary portion) in full. Therefore, we leave it to God: ‘O, God, send blessings upon Muḥammad,’ we say, for only You know what is truly fitting for him.”⁴⁹⁷

⁴⁹⁴ Muḥammad ibn Ismā‘īl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, 4:178 #3369, 8:96 #6360; Muslim ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim*, 2:16 #938.

⁴⁹⁵ Q. al-Aḥzāb, 33:56.

⁴⁹⁶ Muḥammad ibn Ismā‘īl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, 6:151 #256.

⁴⁹⁷ Muḥammad ibn Muḥammad al-Ḥusaynī al-Zabīdī, *Taj al-‘arūs min jawāhir al-qāmūs*, 38:442.

Regarding blessings and peace, we need to understand the following: Generally, when the name of the Messenger of God is mentioned, we say “may God’s blessings and peace be upon him.” This blessing is incomplete, as we do not mention his family. In the ḥadīths concerning blessings and peace, the Prophet ﷺ commands us to send blessings and peace upon both him and his family. Therefore, we must say: “may God’s blessings and peace be upon him *and upon his family*.” We should get used to saying this. I hope it spreads, and that everyone says it this way.

Imām al-Nawawī, in his book *al-Adhkār*, wrote the following: When someone sends blessings upon the Prophet ﷺ they should include both blessings and peace. They should not just say one or the other, such as “blessings be upon him” or “peace be upon him.” If they do,

﴿ صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴾

“Sending blessings upon him and greeting him with complete submission”⁴⁹⁸ would be in violation of the verse[, which commands both].

Saying “upon her be peace” to the women of the Ahl al-Bayt: One of the controversial issues between Ahl al-Sunnah and Shī‘ah is the matter of addressing the male members of the Ahl al-Bayt with “upon him be peace” and the female members with “upon her be peace.” The Shī‘ah say “upon her be peace” when referring to the women of the Ahl al-Bayt, whereas Ahl al-Sunnah says “May God be pleased with her) for the companions, including the members of the Ahl al-Bayt. The Shī‘ah’s evidence for their position comes from the ḥadīths. The evidence of Ahl al-Sunnah comes from the following verses.

﴿ وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ﴾

“(In regards to entering the religion of Islam) the first emigrants and the helpers (Anṣār) who preceded, and those who followed them in

⁴⁹⁸ Q. al-Aḥzāb: 56; Abū Zakarīyā Yaḥyá ibn Sharaf al-Nawawī, *al-Adhkār*, p. 117; Abū al-Fidā’ Ismā‘īl ibn ‘Umar ibn Kathīr, *Tafsīr al-Qur’ān al-‘aẓīm*, 6:479.

righteousness, God is pleased with them, and they are pleased with Him.”⁴⁹⁹

﴿لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ﴾

“And indeed, God was pleased with the believers when they gave you the pledge of allegiance under the tree.”⁵⁰⁰

﴿رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ﴾

“God was pleased with them, and they were pleased with God.”⁵⁰¹

﴿رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ﴾

“God was pleased with them, and they were pleased with God.”⁵⁰²

In our opinion, both expressions are permissible and correct; both are *du‘ā’* (supplications). Just as it is permissible to say ‘Peace be upon them’ for members of the Ahl al-Bayt, it is also permissible to say ‘May God be pleased with them.’ One of the strongest proofs for the permissibility of sending *salām* upon the Ahl al-Bayt is that the authors of ḥadīth collections such as Imām al-Bukhārī, Imām Muslim, and others write “Peace be upon him” when mentioning the names of ‘Alī, Ḥasan, and Ḥusayn. When mentioning Fāṭimah, they write “Peace be upon her.” Especially the exegete, ḥadīth scholar, and historian Ibn al-Jawzī uses this frequently in his works.

Ibn Kathīr, opposing this view, writes in his tafsīr the following: Many of those who copied books customarily write *raḍiya Allāhu ‘anh*, *‘alayhi al-salām*, or *karrama Allāhu wajhah* only for ‘Alī, but not for the other Companions. Although the meaning of this is sound, equality should be maintained among the Companions. This is a matter of honoring and reverence. It would be more appropriate to say it for the two shaykhs (Abū Bakr and ‘Umar) and the Commander of the Faithful, ‘Uthmān.⁵⁰³

⁴⁹⁹ Q. al-Tawbah, 9:100.

⁵⁰⁰ Q. al-Fath, 48:18.

⁵⁰¹ Q. al-Mujādilah, 58:22.

⁵⁰² Q. al-Bayyinah, 98:8.

⁵⁰³ Abū al-Fidā’ Ismā‘īl ibn ‘Umar ibn Kathīr, *Tafsīr al-Qur’ān al-‘aẓīm*, 6:478, 479.

In our view, Ibn Kathīr’s opinion is not correct. Did the Messenger of God ﷺ make a distinction among the Companions when he commanded in prayer: “O, God, send *ṣalāt* upon Muḥammad, his wives, and his progeny, as You sent *ṣalāt* upon the family of Ibrāhīm. Bless Muḥammad, his wives, and his progeny, as You blessed the family of Ibrāhīm”? The very narrations I have cited on this matter are also mentioned by Ibn Kathīr himself. Saying “Peace be upon them” for the members of the Ahl al-Bayt is not discrimination — it is fulfilling their due. Ibn Kathīr’s claim that the phrases or *karrama Allāhu wajhahū* for ‘Alī and the *Ahl al-Bayt* were inserted into ḥadīth and their commentaries by those who copied the books is not a consistent view. There is no evidence or proof for this claim. The accusation that those who copied the books added these phrases according to their own whims is an unacceptable position. Such thinking casts doubt on the integrity of the ḥadīths themselves. It creates the false impression that scribes added whatever they wished to the works they were copying. The truth is as follows: Whatever the original author wrote in his book, the scribe wrote that. If the author did not write it, the scribe did not write it either.

It is also plausible to think the following: All scholars originally used these phrases for the Ahl al-Bayt, but due to pressure from opponents, some copyists refrained from including them. If one asks, “Is there any proof of this?” — just as there is no evidence for the opposing view, there is no definitive proof for this one either. However, in such debates, the fact that the Messenger of God ﷺ commanded *ṣalāt* upon his Ahl al-Bayt even in prayer is almost forgotten. *Salām* is less than *ṣalāt*. *Salām* is given to the living, to the deceased, and to all those who are deserving.

III

THE VIRTUES OF THE *AHL AL-BAYT*

VIRTUES OF KHADĪJAH, DAUGHTER OF KHUWAYLID

Fāṭimah: Her father: Muḥammad, the Messenger of God ﷺ. Her mother: Khadījah, daughter of Khuwaylid. Before discussing Fāṭimah, let us first become acquainted with her mother, Khadījah.

The virtues of Khadījah, daughter of Khuwaylid: The lineage of Khadījah, daughter of Khuwaylid: Khadījah was the daughter of Khuwaylid ibn Asad ibn ‘Abd al-‘Uzzá al-Qurashī. ‘Abd al-‘Uzzá was the son of Quṣayy. ‘Abd al-‘Uzzá was the brother of ‘Abd Manāf. In this way, Khadījah and the Messenger of God ﷺ shared lineage through Quṣayy on the paternal side, and through Lu‘ayy ibn Ghālib on the maternal side. The mother of Khadījah was Fāṭimah, the daughter of Zā‘idah.

The age of Khadījah: There are differing opinions concerning Khadījah’s age at the time of her marriage to the Messenger of God ﷺ. There is a report that she was twenty-eight years old. However, the strongest opinion is that she was forty years old. Muḡhīrah ibn ‘Abd al-Raḥmān al-Asadī — one of Khadījah’s close relatives — learned the following from her kin: They said, “We asked Ḥakīm ibn Ḥizām, the son of her paternal uncle: ‘Who was older — the Messenger of God ﷺ or Khadījah?’ Ḥakīm said: ‘Khadījah was fifteen years older than him’.” Before the birth of the Messenger of God ﷺ it was prohibited for Khadījah to perform prayer. ‘Abd Allāh’s father (Muḥammad ibn Sa’d) said: “The meaning of the prohibition of prayer upon her is that she had begun menstruating” (i.e., she had reached puberty). However, the Muslims have spoken variously regarding this matter.⁵⁰⁴

Khadījah was born and raised in the house of her grandfather, Asad ibn ‘Abd al-‘Uzzá. This house was located adjacent to the western side of the Ka‘bah. The distance between the house and the Ka‘bah was nine cubits. In the morning, the house would be in the shade of the Ka‘bah; in the afternoon, the shadow of the house would fall upon the Ka‘bah. During the caliphate of ‘Umar, when he saw that this house was causing hardship for those performing the *ṭawāf* [ritual circumambulation] of the Ka‘bah, he had it demolished and added its space to the precinct of the

⁵⁰⁴ Muḥammad ibn Sa’d, *al-Ṭabaqāt al-kubrā*, 8:12.

masjid al-harām [sacred mosque]. He offered its owners compensation, but they refused to accept it.

When Khadījah first married, she became a bride and resided in a house located in the Ajyād quarter, beneath the mountain known as Jabal al-Khalīfah, upon which an Ottoman fortress was later built. This house was situated near the entrance of the current tunnel under that mountain. After the Messenger of God ﷺ married Khadījah, he purchased a house near the hill of Marwah from Ḥakīm ibn Ḥizām. He and Khadījah moved into this house together. All of their children were born in this house. Khadījah passed away in this house. Revelation was sent to the Messenger of God ﷺ in this house, and it was from here that he set out for the hijrah [migration to Madīnah].

In terms of its modern location, if we were to describe its position today: it lies in the marble-covered area east of the *saḥy* path between Ṣafā and Marwah, near the toilets that were constructed adjacent to the hill of Marwah. According to some, the house lies directly beneath these toilets. During renovations carried out approximately 20 to 25 years ago, the ruined structure of the house, along with its foundations, was clearly uncovered about five meters beneath the ground. The distance between this house and the birthplace of the Messenger of God ﷺ is roughly one hundred meters. Today, the building constructed over the site of his birthplace is used as a library.⁵⁰⁵ The house in Ajyād where Khadījah lived during her first marriage was gifted by her to her eldest daughter Zaynab when she married Abū al-ʿĀṣ ibn al-Rabīʿ, the son of her sister Hālah.⁵⁰⁶

The Fate of the House They Lived In: When the Messenger of God ﷺ emigrated to Madīnah, his cousin, ʿAqīl ibn Abī Ṭālib, sold the house. The report of its sale has been transmitted in both al-Bukhārī and Muslim. Usāmah ibn Zayd narrated: “At the Conquest of Makkah, I asked, ‘O, Messenger of God, where will you stay tomorrow?’ The Prophet ﷺ replied: ‘Did ʿAqīl leave us any house?’”⁵⁰⁷

Ibn Ḥajar also wrote the following about Khadījah: Khadījah was the wife of the Prophet and unquestionably the first to affirm his prophethood. Al-Zubayr ibn Bakkār said: “Before prophethood, she was

⁵⁰⁵ Muḥammad ʿAbduh Yamānī, *Umm al-muʾminīn Khadījah bint Khuwaylid*, pp. 37–38.

⁵⁰⁶ Muḥammad ʿAbduh Yamānī, *Umm al-muʾminīn Khadījah bint Khuwaylid*, pp. 38–39.

⁵⁰⁷ Muḥammad ibn Ismāʿīl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, 5:187 #4282; Muslim ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim*, 2:984 #1351.

known by the epithet *Ṭāhirah* ('the Pure Woman'). Her mother was Fāṭimah, daughter of Zā'idah. Before marrying the Prophet ﷺ, she had been married to Abū Hālah, son of Zurārah of the Banū Tamīm tribe. After Abū Hālah's death, she married 'Atīq ibn Ā'idh of the Banū Makhzūm. Upon his death, she remained a widow again until she married the Messenger of God ﷺ. This is what Ibn 'Abd al-Barr stated. The Prophet ﷺ married Khadījah fifteen years before the beginning of prophethood. She was a wealthy woman. Her desire to marry the Prophet ﷺ stemmed from the signs of prophethood that her servant Maysarah had witnessed during their journey together. Another reason was what Maysarah had heard from a monk they met on that journey, which he later conveyed to Khadījah.

Except for his son, Ibrāhīm, all the Prophet's children were from Khadījah. When she gave birth, Salmā, the slave woman of the Prophet's paternal aunt Ṣafīyah, served as her midwife and also breastfed the children afterward. Since Khadījah's father died before the advent of Islam, her uncle 'Amr conducted her marriage to the Prophet ﷺ. One of the examples of how much Khadījah valued the Messenger of God ﷺ is the following:

Before prophethood, when she perceived her husband's affection for Zayd ibn Ḥārithah, whom he had purchased as a slave, she immediately gifted Zayd to him. This act became a means for Zayd to attain the honor of being among the earliest Muslims. [The Prophet then freed him and adopted him as a son.] Among Khadījah's merits is this: Before and after the Prophet's mission, she revered the Messenger of God ﷺ and affirmed what he said. When sending him to Buṣrā [in modern Syria] on a business journey, she said: "The reason I entrust this task to you is because of your noble character, your honesty, and your trustworthiness."⁵⁰⁸

In Terms of Belief, Khadījah Was a *Ḥanīf*

Definition of *Ḥanīfiyah*: *Ḥanīfiyah* is Islam. It is to distance oneself from polytheism and the customs of the *jāhiliyyah* [pre-Islam], and to remain firmly upon *tawḥīd* (belief in divine unity). It is to believe in the One God and to embody the tolerant moral character of the *ḥunafā'* (those who follow the path of the *ḥanīf*).

⁵⁰⁸ Aḥmad ibn 'Alī ibn Ḥajar, *al-Iṣābah fī tamyīz al-ṣaḥābah*, 8:99, 100 #11092.

Ḥanīfiyah is a religion in harmony with human nature, neither extreme nor rigid, and marked by forbearance. The religion of the *ḥanīf* is the religion of Ibrāhīm ﷺ. God, exalted is He, described Ibrāhīm as follows: “Ibrāhīm was neither a Jew nor a Christian, but he was a monotheist, wholly submitted to God; and he was not of the polytheists.”⁵⁰⁹ God, mighty and majestic, has commanded adherence to this religion with the following noble verse: “Say: God has spoken the truth; so follow the religion of Ibrāhīm, one rightly guided. He was not of the polytheists.”⁵¹⁰ ‘Abd Allāh ibn ‘Abbās narrated: It was asked of the Messenger of God ﷺ: “Which religions are accepted and beloved by God?” He said: “The tolerant Ḥanīfiyah.”⁵¹¹ Here, the term “religions” refers to the righteous deeds performed. Imām al-Bukhārī related this ḥadīth in his *Ṣaḥīḥ* as a chapter heading, *mu‘allaq* (without a full chain), and without a connected isnād, in the following wording: “The religion that is beloved to God is the tolerant Ḥanīfiyah.”⁵¹² Even though it was rare in the Ḥijāz, there were still individuals known for being *ḥanīf*. Among the men, examples include:

Zayd ibn ‘Amr ibn Nufayl, cousin of ‘Umar ibn al-Khaṭṭāb
 Quss ibn Sā‘idah, preacher known for his sermon at the fair of
 ‘Ukāz
 Zuhayr ibn Abī Sulmā, father of Ka‘b ibn Zuhayr, and one of the
mu‘allaqāt poets
 Waraqah ibn Nawfal, cousin of Khadījah
 ‘Ubayd Allāh ibn Jaḥsh
 ‘Uthmān ibn Asad ibn ‘Abd al-‘Uzzā
 The Prophet’s grandfather ‘Abd al-Muṭṭalib
 The Prophet’s father, ‘Abd Allāh ibn ‘Abd al-Muṭṭalib

Among the women known to be *ḥanīf*:
 Āsiyah, the wife of Pharaoh
 Maryam al-Batūl, the mother of ‘Īsā ﷺ

⁵⁰⁹ Q, Āl ‘Imrān: 67.

⁵¹⁰ Q, Āl ‘Imrān: 95.

⁵¹¹ Ma‘mar ibn Rāshid, *al-Jāmi‘*, 11:194 #20304; Aḥmad ibn Ḥanbal, *al-Musnad*, 4:16 #2107.

⁵¹² Muḥammad ibn Ismā‘īl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, 1:16; *al-Adab al-mufrad*, p. 108 #287.

Āminah, daughter of Wāḥb, the mother of the Messenger of God ﷺ
Khadijah, daughter of Khuwaylid⁵¹³

Before her marriage, Khadijah was to be married to her cousin Waraqa ibn Nawfal, but this marriage never took place.

The Marriage of Khadijah

Before marrying the Messenger of God ﷺ, Khadijah had been married twice. Her first marriage was to Abū Hālah Hind ibn Nabbāsh ibn Zurārah, of the Banū Tamīm tribe. Hind ibn Nabbāsh had settled in Makkah with his brothers ‘Awf and Anīs and had entered into a *ḥilf* (pact of alliance) with the Banū ‘Abd al-Dār clan of Quraysh. While it was customary among the Quraysh not to give their daughters in marriage to members of other Arab tribes, they did make exceptions for those who had entered into such pacts of alliance. On the basis of this custom, Khadijah was married to Abū Hālah. Khadijah had two sons from Abū Hālah. One was named Hālah, and the other was named Hind, after his father. Her son Hind took part in the Battle of Uḥud.⁵¹⁴ Abū Hālah later passed away, leaving Khadijah a considerable fortune. After some time, she married ‘Atīq ibn ‘Ā’idh al-Makhzūmī. From this marriage, she had a daughter named Hind. This daughter Hind married her cousin Ṣayfī ibn Umayyah ibn ‘Ā’idh and gave birth to a son named Muḥammad. Due to his descent from Khadijah, Muḥammad’s sons were known as “the sons of Ṭāhirah,” because Khadijah was known in Makkah by the title *Ṭāhirah* (the Pure), in reference to her chastity and purity. The descendants of [this] Muḥammad [not the Prophet] lived in Madīnah, but their line eventually died out. After the death of her second husband, Khadijah was again widowed.

In Makkah, she was commonly known as “the mother of Hind.” Due to her meticulous nature and moral integrity, she was also called *al-Ṭāhirah* (the Pure One).⁵¹⁵ Her son Hind used to say: “I am the noblest of people in terms of father, mother, brother, and sister. My father is the Messenger of God ﷺ [meaning his stepfather]; my mother is Khadijah; my sister is Fāṭimah; and my brother is Qāsim.”

⁵¹³ Muḥammad ‘Abduh Yamānī, *Umm al-mu’minīn Khadijah bint Khuwaylid*, pp. 62–64.

⁵¹⁴ Muḥammad ibn Sa’d, *al-Ṭabaqāt al-kubrā*, 8:11.

⁵¹⁵ Muḥammad ibn Sa’d, *al-Ṭabaqāt al-kubrā*, 8:12.

The Messenger of God ﷺ raised Hind himself.⁵¹⁶ Hind was present at the Battle of Uḥud, and it is also said that he participated in the Battle of Badr. When Ḥamzah, son of ‘Abd al-Muṭṭalib, was buried, Hind descended into the grave. He later died in Baṣrah. A well-known and widely transmitted narration recounts that Hind’s son Ḥasan asked his maternal uncle, Hind ibn Abī Hālah, about the characteristics (*shamā’il*) of the Messenger of God ﷺ. Hind was killed during the Battle of The Camel while on the side of ‘Alī.⁵¹⁷ All of Khadījah’s children accepted Islam together with their mother. We have encountered no reports indicating that they delayed in embracing Islam.

Hālah ibn Abī Hālah al-Tamīmī, Son of Khadījah

Hālah ibn Abī Hālah al-Tamīmī was the brother of Hind ibn Abī Hālah and the son of Khadījah. By virtue of his father’s alliance, he was affiliated with the Banū ‘Abd al-Dār, descendants of Quṣayy. According to Muḥammad ibn Sa’d, he died before the advent of Islam. However, Ibn Ḥibbān, Ibn ‘Abd al-Barr, Ibn al-Athīr, and Ibn Ḥajar all considered him a *ṣaḥābī* (Companion of the Prophet). His brother Hind transmitted ḥadīths from him.⁵¹⁸ Hind ibn Abī Hālah, Khadījah’s first husband, had a son named Ḥārith from another wife. After the death of his father, Ḥārith was raised in the household of his stepmother Khadījah. He embraced Islam. Ḥārith, the son of Abū Hālah, was the

⁵¹⁶Muḥammad ibn ‘Abd Allāh al-Ḥākim, *al-Mustadrak*, 3:640 #6698, #6699; Muḥammad ibn ‘Abd al-Bāqī al-Zurqānī, *Sharḥ al-Mawāḥib al-ladunnīyah*, 1:373, 374, 4:364, 490; Muṣ’ab ibn ‘Abd Allāh al-Zubayrī, *Nasab Quraysh*, pp. 22, 337.

⁵¹⁷Sulaymān ibn Aḥmad al-Ṭabarānī, *al-Muḥam al-kabīr*, 16:26 #17868, 16:308 #18522; *al-Aḥādīth al-tiwāl*, p. 245 #29; al-Ḥusayn ibn Mas’ūd al-Baghawī, *Sharḥ al-sunnah*, 13:269 #3705; ‘Abd al-Bāqī ibn Kānī, *Muḥam al-ṣaḥābah*, 3:195 #1172; Abū Nu’aym al-Iṣfahānī, *Ma’rifat al-ṣaḥābah*, 19:156 #5956; Muḥammad ibn Hārūn, *Ṣifāt al-nabī*, p. 10; Muḥammad ibn al-Ḥusayn al-Ājurī, *al-Sharī’ah*, 3:1508–1509; Muḥammad ibn ‘Abd Allāh al-Ḥākim, *al-Mustadrak*, 3:742 #6700; Abū Bakr Aḥmad ibn al-Ḥusayn al-Bayhaqī, *al-Sunan al-kubrā*, 7:41 #13665; *Dalā’il al-nubūwah*, 1:285; *Shu’ab al-īmān*, 3:24 #1362; Muḥammad ibn Sa’d, *al-Ṭabaqāt al-kubrā*, 10:153; Aḥmad ibn ‘Alī ibn Ḥajar, *al-Iṣābah*, 6:517 #8919, 6:557 #9013.

⁵¹⁸Muḥammad ibn Ḥibbān, *al-Thiqāt*, 3:437 #1431; Muḥammad ibn Sa’d, *al-Ṭabaqāt al-kubrā*, 8:19; Ibn ‘Abd al-Barr Yūsuf ibn ‘Umar al-Namarī, *al-Istī’āb fī ma’rifat al-aṣḥāb*, 4:1547 #2701; Ibn al-Athīr ‘Alī ibn Muḥammad al-Jazarī, *Uṣd al-ghābah fī ma’rifat al-ṣaḥābah*, 5:354 #5329; Aḥmad ibn ‘Alī ibn Ḥajar, *al-Iṣābah*, 7:600 #11086.

first person to be killed in the path of God beneath the *Yamānī* corner of the Ka'bah. According to the narration of Hishām al-Kalbī, Ḥārith was under the protection of Khadijah. He accepted Islam and openly declared his faith. One day, he was present in a Quraysh gathering where the Prophet ﷺ was spoken of in an offensive manner. Displeased by what he heard, Ḥārith became angry and got into a fight with them. They beat him to death. Hishām added: "It is said that Ḥārith began to pray beside the *Rukn al-Yamānī* (the Yemeni Corner of the Ka'bah). Some disgraceful, dissolute individuals attacked and killed him."

Ḥārith was the paternal half-brother of Hind ibn Abī Hālah, the son of Khadijah. According to Ibn al-Kalbī and Ibn Ḥazm, he was the first person to be killed for the sake of God beneath the *Rukn al-Yamānī*.⁵¹⁹ Ibn 'Asākir, in his book *al-Awā'il* (The Firsts), recorded the following: When God commanded His Prophet to proclaim what he had been ordered (i.e., to declare his prophethood), the Prophet ﷺ stood in the Masjid al-Ḥarām and said, "Say: There is no god but God,' and you will be saved." Those present in the sanctuary attacked him. The Prophet's relatives called for help. The first to come was Ḥārith ibn Abī Hālah. He began to strike those who were assaulting the Prophet ﷺ. They gathered around him and killed him. Thus, Ḥārith was the first martyr in Islam.⁵²⁰

The Prophet's Trade Relationship with Khadijah, His Second Journey to Syria

Nafisah, the sister of Ya'lá and the daughter of Munyá, narrated: She said, "When the Messenger of God ﷺ reached the age of twenty-five, his uncle Abū Ṭālib said to him: 'I am a man without wealth, and our financial difficulties have increased in these years. The time has come for your tribe's caravan to go to Syria. Khadijah, the daughter of Khuwaylid, is sending people from her tribe with the caravan. If you go to her, present yourself for this business, she will immediately accept you.' This conversation between Muḥammad ﷺ and his uncle Abū Ṭālib reached Khadijah. She immediately sent a message saying: 'I will give you twice the amount I gave to a person from your tribe.' His uncle

⁵¹⁹ Ibn Ḥazm 'Alī ibn Aḥmad al-Zāhiri, *Jamharat ansāb al-'Arab*, 1:210.

⁵²⁰ Aḥmad ibn Yaḥyá al-Balādhurī, *Ansāb al-ashraf*, 4:218, 13:65; Aḥmad ibn 'Alī ibn Ḥajar, *al-Iṣābah*, 1:605 #1503; Khayr al-Dīn al-Zirikī, *al-A'lām*, 2:158.

Abū Ṭālib replied: ‘This is a provision from God for you’.” Muḥammad ﷺ, along with Khadijah’s slave Mayṣarah, set out. Their uncles advised the people in the caravan for his benefit. They reached the city of Busra in Sham. They camped under a tree, and the monk, Nastūrā, said: “Under this tree, only Prophets have camped.” Nastūrā, who knew Mayṣarah from previous journeys, asked him about Muḥammad sallallāhu ‘alayhi wa ‘alā ālihi wa sallam. One of his questions was: “Is there redness in his eyes?” Mayṣarah replied: “Yes, there is constant redness in his eyes.” Nastūrā said: “He is a Prophet, and he is the last of the Prophets.”

An argument occurred between Muḥammad ﷺ and a man. The man said: “Swear by al-Lāt and al-‘Uzzā.” Muḥammad ﷺ replied: “I have never sworn by them in my life. Whenever I pass by them, I turn my face away.” The man said: “Let it be as you have said.” Nastūrā said to Mayṣarah: “I swear by God, he is a Prophet, and our scholars find his descriptions in their books.” When the heat intensified at midday, Mayṣarah saw two angels providing shade for Resūlullāh ﷺ to protect him from the sun. Mayṣarah became aware of these events. God had placed love for him in Mayṣarah’s heart, and it was as though he were his slave. They sold their goods and bought more, making twice the profit they had previously earned. As the caravan returned to Makkah, in a place called Merru’-az-Zahrān, Mayṣarah said: “O, Muḥammad, go ahead to inform Khadijah of what God has given you for her, for she will appreciate it.” Resūlullāh ﷺ advanced, and they entered Makkah exactly at midday. Khadijah, who had climbed to a high place, was watching for their arrival. She saw Resūlullāh ﷺ on his camel, and two angels were shading him. She showed this to the women with her, and they were astonished. He reached Khadijah and told her about the profits they had gained. She was very pleased. Mayṣarah came to Khadijah and told her what he had seen. Mayṣarah said: “We left Sham, and I saw this all the way.” He narrated what the monk Nastūrā and the man with whom there had been a disagreement had said. Khadijah, having earned twice the profit from this trade as she had before, gave Muḥammad ﷺ the promised amount, which was double what she had planned to give him.⁵²¹

⁵²¹ Muḥammad ibn Sa’d, *al-Ṭabaqāt al-kubrā*, 1:103–105.

Khadijah's Marriage to the Prophet

Nafisah, the daughter of Munyah, narrated: She said, “Khadijah, the daughter of Khuwaylid, was an honorable, intelligent, decisive, and courageous woman. God had granted her blessings and goodness. In terms of lineage, she was of the middle class of Quraysh. In terms of honor, she was noble, with great wealth and prosperity. Everyone in Quraysh who was able to, wished to marry her. Many sought to marry her by offering wealth. After Muḥammad returned from Syria with her trade caravan, Khadijah secretly sent me as her messenger to him. I went to Muḥammad and said: ‘O, Muḥammad, why do you not marry?’ Muḥammad replied: ‘I do not have the wealth to marry.’ I asked: ‘If wealth, beauty, and honor — someone who is your equal — were available, would you not marry?’ Muḥammad asked: ‘Who is this person?’ I replied: ‘Khadijah.’ Muḥammad asked: ‘How will this happen?’ I replied: ‘This matter is up to me.’ Muḥammad said: ‘I agree’.”

Nafisah then went to Khadijah and told her what had transpired. Khadijah sent a message saying: ‘Come at this time.’ She also sent word to her uncle, ‘Amr ibn Asad, to act as the marriage representative. Her uncle arrived, and the Messenger of God ﷺ came with his uncles. The marriage contract was performed. Khadijah’s uncle ‘Amr said the proverb: ‘This one will not be rejected.’ The meaning was: ‘Such a person is not to be turned down.’ Messenger of God ﷺ married Khadijah. At that time, Muḥammad was twenty-five, and Khadijah was forty, for she had been born fifteen years before the Year of the Elephant. The Mothers of the Believers, ‘Ā’ishah and ‘Abd Allāh ibn ‘Abbās, said: “Her uncle ‘Amr married her because her father had died before the Fijār War.”⁵²²

The first wife of the Prophet was Khadijah. This marriage took place fifteen years before the Prophethood.⁵²³ Muḥammad ibn Sa’d, in the first volume of his *al-Ṭabaqāt*, narrates Khadijah’s marriage, and he mentions it again in the eighth volume.

⁵²² Muḥammad ibn Sa’d, *al-Ṭabaqāt al-kubrā*, 1:105.

⁵²³ Muḥammad ibn Sa’d, *al-Ṭabaqāt al-kubrā*, 8:13.

KHADĪJAH'S VIRTUES

Alī's Ḥadīth:

عَبْدُ اللَّهِ بْنُ جَعْفَرٍ يَقُولُ: سَمِعْتُ عَلِيًّا بِالْكُوفَةِ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَقُولُ: « خَيْرُ نِسَائِهَا مَرْيَمُ بِنْتُ عِمْرَانَ، وَخَيْرُ نِسَائِهَا خَدِيجَةُ بِنْتُ حُوَيْلِدٍ » .

‘Abd Allāh ibn Ja‘far said: I heard ‘Alī saying in Kūfah: The Messenger of God ﷺ said: “The best of women is Maryam, the daughter of ‘Imrān. The best of women is Khuwaylid’s daughter, Khadījah.”⁵²⁴

Ḥadīth of the Mother of the Believers, ‘Ā’ishah:

عَنْ عَائِشَةَ قَالَتْ: « بَشَّرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَدِيجَةَ بِنْتَ حُوَيْلِدٍ بِنَيْتٍ فِي الْجَنَّةِ . »

The Mother of the Believers, ‘Ā’ishah, said: “The Messenger of God ﷺ gave Khadījah the glad tidings of a house in Paradise.”⁵²⁵

The Prophet ﷺ never praised anyone as much as he praised Khadījah.

Another Ḥadīth of the Mother of the Believers, ‘Ā’ishah:

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: « مَا غَرْتُ عَلَى امْرَأَةٍ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا غَرْتُ عَلَى خَدِيجَةَ. هَلَكَتْ قَبْلَ أَنْ يَنْزَوَّجَنِي بِثَلَاثِ سِنِينَ . لِمَا كُنْتُ أَسْمَعُهُ يَذْكُرُهَا. وَأَمَرَهُ اللَّهُ أَنْ يُبَشِّرَهَا بِبَيْتٍ مِنْ قَصَبٍ. وَإِنْ كَانَ لَيَذْبَحُ الشَّاةَ فِيْهِدِي فِي خَلَائِلِهَا مِنْهَا مَا يَسْعُهُنَّ » .

The Mother of the Believers, ‘Ā’ishah, said: “The jealousy I felt towards Khadījah, I never felt towards any of the Prophet’s [other] wives. Before I married him, Khadījah had passed away. I used to hear about her

⁵²⁴ Muḥammad ibn Ismā‘īl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, 4:200 #3432, 5:47 #3815; Muslim ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim*, 7:132 #6424.

⁵²⁵ Muslim ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim*, 4:1888 #2434.

constantly because the Prophet often mentioned her. God had commanded: ‘Give Khadijah the glad tidings of a house in Paradise, made of hollowed-out pearls.’ Whenever he slaughtered a sheep, he would give enough meat to Khadijah’s friends as a gift.”⁵²⁶

Another narration from the Mother of the Believers, ‘Ā’ishah: Bukhārī also narrates from the Mother of the Believers, ‘Ā’ishah, who said: “The jealousy I felt towards Khadijah, I never felt towards any of the Prophet’s [other] wives. I never saw her, but the Prophet ﷺ would often mention her. Whenever he slaughtered a sheep, he would divide it into pieces and send it to Khadijah’s friends. Sometimes I would say, ‘It’s as if there were no other woman in the world except Khadijah.’ He would say, ‘She was like this, she was like that. I had children from her’.”⁵²⁷

The Mother of the Believers, ‘Ā’ishah’s narration in *Ṣaḥīḥ Muslim* is as follows: The Mother of the Believers, ‘Ā’ishah, said: “The jealousy I felt towards Khadijah, I never felt towards any [others] of the Prophet’s wives. I did not reach her. When the Messenger of God ﷺ slaughtered a sheep, he would say, ‘Send some of it to Khadijah’s friends.’ One day I upset him and mentioned ‘Khadijah.’ He replied, ‘God has granted me her love’.”⁵²⁸

The following narration from the Mother of the Believers, ‘Ā’ishah, is also significant:

عَائِشَةُ قَالَتْ: « كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا ذَكَرَ خَدِيجَةَ أُنْتِي عَلَيْهَا، فَأَحْسَنَ الثَّنَاءِ. قَالَتْ: فَغَرْتُ يَوْمًا، فَقُلْتُ: مَا أَكْثَرَ مَا تَذْكُرُهَا، حَمْرَاءَ الشِّدْقِ. قَدْ أَبْدَلَكَ اللَّهُ عَزَّ وَجَلَّ بِهَا خَيْرًا مِنْهَا. قَالَ: مَا أَبْدَلَنِي اللَّهُ عَزَّ وَجَلَّ خَيْرًا مِنْهَا. قَدْ آمَنْتُ بِي إِذْ كَفَرَ بِي النَّاسُ. وَصَدَّقْتَنِي إِذْ كَذَّبَنِي النَّاسُ. وَوَأَسَّنِي بِمَا لَهَا إِذْ حَرَمَنِي النَّاسُ. وَرَزَقَنِي اللَّهُ عَزَّ وَجَلَّ وَلَدَهَا إِذْ حَرَمَنِي أَوْلَادَ النَّسَاءِ » .

⁵²⁶ Muḥammad ibn Ismā‘īl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, 5:47 #3816, #3817, #3818; Muslim ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim*, 4:1888 #2435.

⁵²⁷ Muḥammad ibn Ismā‘īl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, 5:48 #3818.

⁵²⁸ Muslim ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim*, 4:1888 #2435.

The Mother of the Believers, ‘Ā’ishah, said: “When the Prophet ﷺ would mention Khadījah, he would praise her. He would speak of her kindly. One day, while he was mentioning her again, I became jealous. ‘How often do you mention her?’ I said, as her cheeks had become red with age. ‘God has given you someone better,’ I said. He replied: ‘God, the Exalted and Glorious, has not given me anyone better than her. When people turned to disbelief and denied my prophethood, Khadījah believed in me. When people lied about me, Khadījah affirmed my truth. When others deprived me, she supported me with her wealth. When God had made me childless from other women, Khadījah gave me children’.”⁵²⁹

Khadījah’s relatives were very much cared for by the Messenger of God.

The Mother of the Believers, ‘Ā’ishah, narrated:

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: « اسْتَأْذَنْتُ هَالَةَ بِنْتَ حُوَيْلِدٍ أُحْتُ حَدِيحَةَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . فَعَرَفَ اسْتِئْذَانَ حَدِيحَةَ، فَارْتَاعَ لِدَلِكِ. فَقَالَ: اللَّهُمَّ هَالَةَ. قَالَتْ: فَعِزْتُ، فَقُلْتُ: مَا تَذْكُرُ مِنْ عَجُوزٍ مِنْ عَجَائِزِ فُرَيْشٍ، حَمْرَاءِ الشَّدَقَيْنِ، هَلَكْتُ فِي الدَّهْرِ. قَدْ أَبْدَلَكَ اللَّهُ خَيْرًا مِنْهَا».

‘Ā’ishah said: Khadījah’s sister, the daughter of Khuwaylid, Hālah, asked permission to enter the presence of the Messenger of God ﷺ. He remembered Khadījah’s request for permission and became excited. “O, God, is it Hālah?” he said. The Mother of the Believers, ‘Ā’ishah, said: I became jealous and said: “What is it? You always mention the elderly woman of Quraysh? Her cheeks have turned red with age, she has passed away. God has given you someone better.”⁵³⁰

These narrations show the virtue of the Mother of the Believers, ‘Ā’ishah. As she confessed to being jealous of Khadījah, she did not

⁵²⁹ Aḥmad ibn Ḥanbal, *al-Musnad*, 41:356 #24864; Muḥammad ibn al-Ḥusayn al-Ājurri, *al-Sharī‘ah*, 5:2193 #1681; Sulaymān ibn Aḥmad al-Ṭabarānī, *al-Muḥam al-kabūr*, 23:13 #21.

⁵³⁰ Muḥammad ibn Ismā‘īl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, 5:48 #3821; Muslim ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim*, 4:1889 #2437.

conceal what she had heard from the Messenger of God ﷺ regarding Khadijah's virtue, and she narrated it as it was. The Mother of the Believers, 'Ā'ishah, also said: "When I saw that the Messenger of God ﷺ did not approve of what I had said about Khadijah, I resolved not to mention Khadijah again in an inappropriate manner."⁵³¹

أَبُو هُرَيْرَةَ قَالَ: « أَتَى جِبْرِيلُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا رَسُولَ اللَّهِ، هَذِهِ خَدِيجَةُ قَدْ أَتَتْكَ. مَعَهَا إِنَاءٌ فِيهِ إِدَامٌ أَوْ طَعَامٌ أَوْ شَرَابٌ. فَإِذَا هِيَ أَتَتْكَ، فَافْرَأْ عَلَيْهَا السَّلَامَ مِنْ رَبِّهَا عَزَّ وَجَلَّ، وَمِنِّي. وَبَشِّرْهَا بِبَيْتٍ فِي الْجَنَّةِ مِنْ فَصَبٍ، لَا صَحَبَ فِيهِ وَلَا نَصَبَ. »

Abū Hurayrah said: Jibrīl came to the Prophet ﷺ and said: "O, Messenger of God, this is Khadijah, and she is bringing you a container with food or drink in it. When she arrives, convey to her the peace of her Lord and mine. And give her the good news of a house in Paradise made of pearls, with no noise or clamor, and hollow inside."⁵³²

Ibn al-Sunnī has narrated from Khadijah with a chain of narration that one day Khadijah, in the upper neighborhoods of Makkah, set out to search for the Messenger of God ﷺ with a container of food. Jibrīl, in the form of a man, met her and asked about the Prophet. Khadijah became frightened, fearing he might be one of those who wished to harm him. When she informed the Prophet ﷺ he said to her: "That was Jibrīl. He instructed me to convey to you the peace of your Lord and mine, and to give you the good news of a house in Paradise made of pearls, with no noise or clamor, and hollow inside."⁵³³

عَنْ أَنَسٍ قَالَ: جَاءَ جِبْرِيلُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعِنْدَهُ خَدِيجَةُ. قَالَ: « إِنَّ اللَّهَ يُقْرِئُ خَدِيجَةَ السَّلَامَ. » فَقَالَتْ: « إِنَّ اللَّهَ هُوَ السَّلَامُ، وَعَلَى جِبْرِيلَ السَّلَامُ، وَعَلَيْكَ السَّلَامُ، وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ. »

⁵³¹ Aḥmad ibn 'Alī ibn Ḥajar, *al-Iṣābah fī tamyīz al-ṣaḥābah*, 8:103 #11092.

⁵³² Muslim ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim*, 4:1887 #2432.

⁵³³ Ibn al-Sunnī Aḥmad ibn Muḥammad, *ʿAmal al-yawm wa-al-laylah*, 205 #240.

Anas said: Jibrīl came to the Prophet ﷺ while Khadījah was with him. Jibrīl said: “God sends His peace to Khadījah.” Khadījah replied: “God is peace. May peace also be upon Jibrīl. And may God’s mercy, blessings, and peace be upon you as well.”⁵³⁴

As long as Khadījah was alive, the Messenger of God ﷺ did not take another wife.

عَنْ عَائِشَةَ قَالَتْ: « لَمْ يَتَزَوَّجِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى خَدِيجَةَ حَتَّى مَاتَتْ. »

The Mother of the Believers, ‘Ā’ishah, said: “Until the death of Khadījah, the Prophet ﷺ did not marry anyone else.”⁵³⁵

When the revelation came to the Prophet and he became a prophet, his greatest supporter was his wife, Khadījah. In the ḥadīth collections, it is narrated how Khadījah believed in the Prophet, supported him, and helped him as the revelation descended. These narrations describe the conditions of the revelation.

Imām al-Bukhārī, in his *Ṣaḥīḥ*, narrates ‘Ā’ishah’s ḥadīth about the event of revelation in three places:

1. In the book titled *Wahy* (Revelation), he narrates how the revelation began to descend to the Prophet ﷺ.
2. In the *Tafsīr* (Exegesis) book, he narrates the exegesis of the sūrat Iqra’.
3. In the *Ruḃā* (Interpretation of Dreams) book, he narrates it again.

Additionally, *Ṣaḥīḥ Muslim* in the section on *Imān* (Faith), *al-Tirmidhī*, and *al-Nasā’ī* in their respective tafsīr books also narrate these events.⁵³⁶ Apart from the *Kutub al-Sittah*, most famous ḥadīth books have transmitted this narration. The *Ṣaḥīḥ al-Bukhārī* narration: In the *Wahy* book, it discusses how the revelation began for the Prophet ﷺ.

⁵³⁴ Aḥmad ibn Shu‘ayb al-Nasā’ī, *al-Sunan al-kubrā*, 7:390 #8301, 9:146 #10134; ‘Amal al-yawm wa-al-laylah, 301 #374; Muḥammad ibn ‘Abd Allāh al-Ḥākim, *al-Mustadrak*, 3:206 #4856.

⁵³⁵ Muslim ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim*, 4:1889 #2436.

⁵³⁶ Badr al-Dīn Maḥmūd ibn Aḥmad al-‘Aynī, *Umdat al-qārī sharḥ Ṣaḥīḥ al-Bukhārī*, 1:48.

The Mother of the Believers, 'Ā'ishah, narrated:

عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ أَنَّهَا قَالَتْ: «أَوَّلُ مَا بُدِئَ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْوَحْيِ الرُّؤْيَا الصَّالِحَةُ فِي النَّوْمِ. فَكَانَ لَا يَرَى رُؤْيَا إِلَّا جَاءَتْ مِثْلَ فَلَقِ الصُّبْحِ. ثُمَّ حُبِبَ إِلَيْهِ الْخَلَاءُ. وَكَانَ يَخْلُو بِعَارِ حِرَاءٍ. فَيَتَحَنَّنُ فِيهِ - وَهُوَ التَّعَبُّدُ - اللَّيَالِي ذَوَاتِ الْعَدَدِ قَبْلَ أَنْ يَنْزِعَ إِلَى أَهْلِهِ، وَيَتَزَوَّدُ لَذَلِكَ. ثُمَّ يَرْجِعُ إِلَى خَدِيجَةَ فَيَتَزَوَّدُ لِمِثْلِهَا. حَتَّى جَاءَهُ (فَجِئَهُ) الْحَقُّ وَهُوَ فِي عَارِ حِرَاءٍ. فَجَاءَهُ الْمَلِكُ فَقَالَ: اقْرَأْ. قَالَ: مَا أَنَا بِقَارِئٍ. قَالَ: فَأَخَذَنِي، فَعَطَنِي حَتَّى بَلَغَ مِنِّي الْجَهْدَ، ثُمَّ أَرْسَلَنِي. فَقَالَ: اقْرَأْ، قُلْتُ: مَا أَنَا بِقَارِئٍ. فَعَطَنِي الثَّانِيَةَ حَتَّى بَلَغَ مِنِّي الْجَهْدَ، ثُمَّ أَرْسَلَنِي. فَقَالَ: اقْرَأْ، فَقُلْتُ: مَا أَنَا بِقَارِئٍ. فَأَخَذَنِي، فَعَطَنِي الثَّالِثَةَ، ثُمَّ أَرْسَلَنِي. فَقَالَ: ﴿اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ * خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ * اقْرَأْ وَرَبُّكَ الْأَكْرَمُ * الَّذِي عَلَّمَ بِالْقَلَمِ * عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ﴾ فَرَجَعَ بِهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرْجِفُ فُؤَادُهُ. فَدَخَلَ عَلَى خَدِيجَةَ بِنْتِ خُوَيْلِدٍ - رَضِيَ اللَّهُ عَنْهَا - فَقَالَ: زَمِّلُونِي، زَمِّلُونِي. فَزَمِّلُوهُ. حَتَّى ذَهَبَ عَنْهُ الرَّوْعُ. فَقَالَ لَخَدِيجَةَ، وَأَخْبَرَهَا الْخَبَرَ: لَقَدْ خَشِيتُ عَلَى نَفْسِي. فَقَالَتْ خَدِيجَةُ: كَلَّا وَاللَّهِ، مَا يُخْزِيكَ اللَّهُ أَبَدًا. إِنَّكَ لَتَصِلُ الرَّحِمَ، وَتَحْمِلُ الْكَلَّ، وَتَكْسِبُ الْمَعْدُومَ، وَتَقْرِي الضَّيْفَ، وَتُعِينُ عَلَى نَوَائِبِ الْحَقِّ. فَانْطَلَقْتُ بِهِ خَدِيجَةُ حَتَّى أَتَتْ بِهِ وَرَقَةَ بْنَ نَوْفَلٍ بْنِ أَسَدِ بْنِ عَبْدِ الْعُزَّى، ابْنَ عَمِّ خَدِيجَةَ. وَكَانَ امْرَأً تَنْصَرُّ فِي الْجَاهِلِيَّةِ. وَكَانَ يَكْتُبُ الْكِتَابَ الْعِبْرَانِيَّ. فَيَكْتُبُ مِنَ الْإِنْجِيلِ بِالْعِبْرَانِيَّةِ مَا شَاءَ اللَّهُ أَنْ يَكْتُبَ. وَكَانَ شَيْعًا كَبِيرًا قَدْ عَمِيَ. فَقَالَتْ لَهُ خَدِيجَةُ: يَا ابْنَ عَمِّ، اسْمَعْ مِنْ ابْنِ أَخِيكَ. فَقَالَ لَهُ وَرَقَةُ: يَا ابْنَ أَخِي مَاذَا تَرَى؟ فَأَخْبَرَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَبَرَ مَا رَأَى. فَقَالَ لَهُ وَرَقَةُ: هَذَا النَّامُوسُ الَّذِي نَزَّلَ اللَّهُ عَلَى مُوسَى. يَا

لَيْتَنِي فِيهَا جَدَعًا. لَيْتَنِي أَكُونُ حَيًّا إِذْ يُخْرِجُكَ قَوْمُكَ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَوْ مُخْرِجِي هُمْ؟ قَالَ: نَعَمْ، لَمْ يَأْتِ رَجُلٌ قَطُّ بِمِثْلِ مَا جِئْتَ بِهِ إِلَّا عُودِي. وَإِنْ يُدْرِكُنِي يَوْمُكَ أَنْصُرَكَ نَصْرًا مُؤَزَّرًا. ثُمَّ لَمْ يَنْشَبْ وَرَقَهُ أَنْ تُؤْفَى. وَفَتَرَ الْوَحْيَ فِتْرَةً حَتَّى حَزَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. »

The Mother of the Believers, ‘Ā’ishah said: The first beginning of the revelation to the Messenger of God ﷺ were the true dreams he saw while asleep. Every dream he saw would be fulfilled as clearly as the morning light. Then, solitude was made dear to him. He would take provisions with him and go to the Cave of Ḥirā’ on the mountain of Nūr, staying alone there for many nights to worship (this worship was contemplation). Then, he would return to Khadījah, take more provisions, and go back there. While he was in the Cave of Ḥirā’, the Divine Revelation came to him. The angel Jibrīl [Gabriel] came and said to him, “*Iqra!*” [Recite!] The Messenger of God ﷺ replied, “I am not one who recites.” When narrating this to Khadījah, he said: “He embraced me tightly until I could not bear it anymore, and then he released me. He said again, ‘*Iqra!*’ I replied, ‘I am not one who recites.’ He embraced me once again until I could not bear it anymore, and then he released me. He said again, ‘*Iqra!*’ I replied, ‘I am not one who recites.’ For the third time, he embraced me tightly and then released me and said: ‘Recite in the name of your Lord who created! He created man from a blood-clot. Recite! Your Lord is the most Generous, Who taught by the pen, taught man what he did not know.’”⁵³⁷ The Messenger of God ﷺ returned home trembling with these commands and went to Khadījah, daughter of Khuwaylid, saying, “Cover me, cover me!” They covered him, and after a while, the fear and distress passed. He then told Khadījah what had happened and said, “I am afraid for myself.” Khadījah replied, “Never! By God, God will never disgrace you. You maintain family ties, bear the burdens of those in need, give to those who have no wealth, feed and give drink to your guests, and always help and support the one in the right.” Khadījah took him to her cousin, Warāqah ibn Nawfal, who had become a Christian during the *jāhiliyyah* [pre-Islam] and knew how to write in Hebrew. He was writing the Hebrew Injīl (Gospel) as much as God had permitted.

⁵³⁷ Q. al-‘Alaq, 96:1–6.

He had become blind and was old. Khadijah said to him, “O, son of my uncle, listen to what your brother’s son has to say.” Waraqah asked, “O, son of my brother, what have you seen?” The Messenger of God ﷺ told him what he had experienced. Waraqah said, “This is the same angel (Jibrīl) who brought the revelation to Mūsá (Moses).⁵³⁸ I wish I were young again! I wish I could live to see when your people will drive you out.” The Messenger of God ﷺ asked, “Will they really drive me out?” Waraqah replied, “Yes. No one has ever received what you have received (the revelation) without facing hostility. If I were to be alive when that happens, I would help you as much as I can.” Soon after, Waraqah passed away. Then the revelation ceased, and the Messenger of God ﷺ was deeply saddened.⁵³⁹

The first person to embrace Islam was Khadijah. The Mother of the Believers, ‘Ā’ishah, and the son of Jubayr ibn Muṭ‘im, Nāfi‘, both said: The first person to embrace Islam was Khadijah.⁵⁴⁰ The prayer of the Messenger of God ﷺ and his wife Khadijah: Al-Zuhri said: The Messenger of God ﷺ and Khadijah used to pray secretly for a period of time.⁵⁴¹ The narration of ‘Afif al-Kindi, who elaborates on this topic: ‘Afif ibn ‘Amr al-Kindi said: During the *jāhiliyyah* [pre-Islam], I had come to Makkah to purchase clothes and perfumes. I stayed with ‘Abbās, the son of ‘Abd al-Muṭṭalib. While I was with him, I was looking at the Ka‘bah. The sun rose and climbed higher in the sky. A young man approached the Ka‘bah. He looked up towards the sky, then he stood and faced the Ka‘bah. After that, a child came and stood to his right. A short time later, a woman came and stood behind them. Then the young man went into *ruku‘* (bowing). The child and the woman also went into *ruku‘*. After a while, the young man raised his head and stood up. The child and the woman also raised their heads and stood up. Then the young man went into *sujūd* (prostration). The child and the woman prostrated with him.

⁵³⁸ *Nāmūs*: One who conveys secrets to the prophets not disclosed to others. This explanation is attributed to Imām al-Bukhārī. *Ṣaḥīḥ al-Bukhārī*, 4:184.

⁵³⁹ Muḥammad ibn Ismā‘īl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, 1:3 #3, 4:184 #3392, 6:214 #4953, 9:37 #6982; Muslim ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim*, 1:139 #169.

⁵⁴⁰ Muḥammad ibn Sa‘d, *al-Ṭabaqāt al-kubrā*, 8:13.

⁵⁴¹ Muḥammad ibn Sa‘d, *al-Ṭabaqāt al-kubrā*, 8:14.

‘Afif said: “O, ‘Abbās, I am seeing something great!” ‘Abbās replied: “Indeed, something great. Do you know who this young man is?” ‘Afif replied: “No, I do not.” ‘Abbās said: “This is the son of ‘Abd Allāh, the son of ‘Abd al-Muṭṭalib. His name is Muḥammad ﷺ. He is my brother’s son.” ‘Abbās then asked: “Do you know who this child is?” ‘Afif replied: “No, I do not.” ‘Abbās said: “This is ‘Alī, the son of Abū Ṭālib. He is the son of my brother.” ‘Abbās asked again: “Do you know who this woman is?” ‘Afif replied: “No, I do not.” ‘Abbās said: “This is Khadijah, the daughter of Khuwaylid. She is the wife of my brother’s son.”

‘Abbās continued: “What you are seeing, my brother’s son has told us. His Lord, and the Lord of the heavens and the earth, has commanded him with this religion. He is steadfast upon it. I swear by God, I do not know of anyone else on the face of the earth who is following this religion except for these three people.” ‘Afif said: “I wish I were the fourth among them.” ‘Afif al-Kindī became a Muslim and said: “I wish I had become Muslim that day. I would have been the fourth among the Muslims.”⁵⁴²

The Death of Khadijah:

Muḥammad ibn Ṣāliḥ and ‘Abd al-Raḥmān ibn ‘Abd al-‘Azīz said: Khadijah passed away on the 10th of Ramaḍān. Her death occurred three years before the hijrah. She was sixty-five years old at the time of her death. The Mother of the Believers, ‘Ā’ishah, said: Khadijah passed away before the obligation of prayer was instituted. Her death occurred three years before the hijrah. Al-Ḥakīm ibn Ḥizām used to say: Khadijah passed away in the 10th year of the Prophethood, in the month of Ramaḍān, at the age of sixty-five. We buried her in the Ḥujūn cemetery. The Messenger of God ﷺ went to her grave. At that time, the prayer for the deceased had not yet been prescribed. He was asked, “O, father of Khālīd, when did this death occur?” He replied, “It was shortly after the siege of the Banū Hāshim in their neighborhood, three years before the hijrah.”

⁵⁴² Aḥmad ibn Ḥanbal, *al-Musnad*, 3:306 #1787; Sulaymān ibn Aḥmad al-Ṭabarānī, *al-Muṣam al-kabīr*, 18:100 #181; Muḥammad ibn ‘Abd Allāh al-Ḥākīm, *al-Mustadrak*, 3:201 #4842; Muḥammad ibn Sa’d, *al-Ṭabaqāt al-kubrā*, 8:14.

THE CHILDREN OF KHADĪJAH AND THE MESSENGER OF GOD

The Children of Khadījah and the Messenger of God: Khadījah was the first wife of the Messenger of God ﷺ. Except for the son of Māriyah (Ibrāhīm) all of his children were from Khadījah. Her first husband, Abū Hālāh al-Tamīmī, was the father of her son Hind. She is referred to by her *kunyah*, “Umm Hind.”⁵⁴³ What Ibn Asākir Wrote: Ibn Asākir wrote: Khadījah passed away before the obligation of prayer was instituted, on the 10th of Ramaḍān in the 10th year of the Prophethood, at the age of sixty-five, in Makkah. In the same year, the Messenger of God’s ﷺ uncle, Abū Ṭālib, also passed away.⁵⁴⁴

The Children of Khadījah and the Messenger of God ﷺ: Except for Ibrāhīm, Khadījah was the mother of all the children of the Messenger of God. Her first son, a boy named Qāsim, was the first male child. For this reason, the Messenger of God ﷺ is called “Abū al-Qāsim.” Her second son was ‘Abd Allāh. Since he was born after the advent of Prophethood, he was also known as al-Ṭayyib and al-Ṭāhir. As for her daughters, Khadījah bore four: Zaynab, Ruqayyah, Umm Kulthūm, and Fāṭimah. The first of her children to pass away was Qāsim. After him, her son ‘Abd Allāh passed away. (When both of his sons died), ‘Āṣ ibn Wā’il said, “His lineage has been cut off; he is *abtar* (cut off).” God, the Exalted, says:

﴿إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ﴾

“The one whose lineage is truly cut off is undoubtedly the one who harbors malice towards you.”⁵⁴⁵

According to the narration of Jubayr ibn Muṭ‘im: Qāsim passed away at the age of two. Muḥammad ibn Ishāq said: Except for Ibrāhīm, all the children of the Messenger of God ﷺ, before the revelation of the Qur’ān, were born from Khadījah. Qāsim, Ṭāhir, and Ṭayyib were among them. Zaynab, Ruqayyah, Umm Kulthūm, and Fāṭimah were also born to her. Qāsim, Ṭāhir, and Ṭayyib passed away before Islam, while they were still infants (nursing). ‘Abd al-Mālik ibn Hishām said:

⁵⁴³ Muḥammad ibn Sa’d, *al-Ṭabaqāt al-kubrā*, 8:14–15; Aḥmad ibn ‘Alī ibn Ḥajar, *al-Iṣābah*, 8:103 #11092.

⁵⁴⁴ Ibn ‘Asākir ‘Alī ibn al-Ḥasan, *Kitāb al-arba‘īn fī manāqib ummahāt al-mu‘minīn*, 38–39.

⁵⁴⁵ Q. al-Kawthar, 108:3.

His eldest son was Qāsim. Then came Ṭayyib, followed by Tāhir. His eldest daughter was Ruqayyah, followed by Zaynab, then Umm Kulthūm, and finally Fāṭimah.⁵⁴⁶ After narrating the words of Ibn Ishāq, Ibn Hishām also offers a list of his own. It is well known that Zaynab was older than Ruqayyah. All of his daughters reached Islam. They followed him and believed. They embraced Islam and migrated with him.⁵⁴⁷

⁵⁴⁶ ‘Abd al-Malik ibn Hishām, *al-Sīrah al-nabawīyah*, 1:190.

⁵⁴⁷ Abū Bishr Muḥammad ibn Aḥmad al-Dūlābī, *Al-Dhurriyah al-ṭāhirah*, 42–50.

ZAYNAB

Zaynab is the eldest daughter of Khadījah and the Messenger of God ﷺ. Muḥammad ibn Sa'd wrote the following in his *al-Ṭabaqāt*: Zaynab's mother is Khadījah. She is the eldest daughter of the Messenger of God ﷺ. Before prophethood, she married her cousin, Abū al-ʿĀṣ ibn al-Rabīʿ. She was the first daughter of the Messenger of God ﷺ to marry. Abū al-ʿĀṣ's mother is Hālah, the daughter of Khuwaylid. She is Zaynab's aunt. Abū al-ʿĀṣ and Zaynab had a son named ʿAlī and a daughter named Umāmah. ʿAlī passed away while he was still young. After Fāṭimah's passing, ʿAlī married Umāmah. Zaynab embraced Islam and migrated to Madīnah. Abū al-ʿĀṣ, however, did not accept Islam. Due to Zaynab's migration, they lived apart for some time. Eventually, Abū al-ʿĀṣ also embraced Islam and migrated to Madīnah.

The Mother of the Believers, ʿĀishah, said: Abū al-ʿĀṣ ibn al-Rabīʿ was among those who fought with the polytheists in the Battle of Badr. ʿAbd Allāh ibn Jubayr al-Anṣārī captured him as a prisoner. The people of Makkah sent emissaries along with wealth to ransom their prisoners. Abū al-ʿĀṣ's brother, ʿAmr ibn al-Rabīʿ, came to Madīnah with the ransom to free his brother. When Zaynab married, her mother, Khadījah, had given her a necklace made of beads specific to the Zafar region of Yemen as a gift. At the time, Zaynab had not yet migrated. To ransom her husband, she sent this necklace as a ransom. When the Messenger of God ﷺ saw the necklace, he recognized it and was moved. He remembered Khadījah, invoked blessings upon her, and said, "If you find it appropriate, release Zaynab's prisoner and return the things she sent." The Companions replied, "Certainly." They released Abū al-ʿĀṣ ibn al-Rabīʿ and returned the necklace that Zaynab had sent. The Messenger of God ﷺ then made a promise to Abū al-ʿĀṣ, asking him to send Zaynab to Madīnah. He agreed.⁵⁴⁸

Zaynab's Migration to Madīnah:

In *al-Muḥjam al-kabīr* by al-Ṭabarānī, there is a detailed narration regarding Zaynab. Muḥammad ibn Ishāq (the author of the biography) said: Among the prisoners of the Battle of Badr, Zaynab, the daughter of

⁵⁴⁸ Muḥammad ibn Sa'd, *al-Ṭabaqāt al-kubrā*, 8:25 #4098.

the Messenger of God ﷺ, was accompanied by her husband, her son-in-law, Abū al-ʿĀṣ ibn al-Rabīʿ. He was one of the trusted and respected individuals in Makkah, especially regarding financial matters. He was the son of Hālah, the daughter of Khuwaylid, and the nephew of Khadijah. Before the prophethood, Khadijah had intended to marry Zaynab to Abū al-ʿĀṣ. The Messenger of God ﷺ did not oppose Khadijah's wishes, as Khadijah regarded Abū al-ʿĀṣ as a son. When God honored His Prophet with prophethood, Khadijah and her daughters believed in him, affirmed his truth, and testified that the religion he brought was the truth, entering into it. However, Abū al-ʿĀṣ remained a polytheist. The Messenger of God ﷺ had married one of his daughters, either Ruqayyah or Umm Kulthūm, to the son of Abū Lahab. When the Messenger of God ﷺ conveyed God's command to the Quraysh, they opposed him and said, "You have abandoned Muḥammad. Return his daughters to him and let him be occupied with them." They went to Abū al-ʿĀṣ ibn al-Rabīʿ and said, "Divorce your wife, and we will marry you to any woman you desire." Abū al-ʿĀṣ responded, "I swear by God, I will not divorce my wife. I do not desire any woman from the Quraysh in place of my wife." The Messenger of God ﷺ would speak well of his son-in-law. The Quraysh then went to the sinful ʿUtbah, the son of Abū Lahab, and told him, "Divorce your wife, who is the daughter of Muḥammad, and we will marry you to any woman you wish from the Quraysh." ʿUtbah replied, "If you marry me to the daughter of Saʿīd ibn al-ʿĀṣ himself, I will divorce my wife." The Quraysh arranged for ʿUtbah to marry the daughter of Saʿīd ibn al-ʿĀṣ. The enemy of God, ʿUtbah, never consummated the marriage with Ruqayyah (only the marriage contract was performed). To degrade him and exalt Ruqayyah, God took the daughter of His Prophet from his hands. Later, ʿUthmān ibn ʿAffān married Ruqayyah.

While the Messenger of God ﷺ was still in Makkah, the laws had not yet been legislated. As the lawful and unlawful had not been established, he did not apply the rulings. He was not able to intervene in certain matters. When Zaynab embraced Islam, the Islamic faith had separated her from Abū al-ʿĀṣ ibn al-Rabīʿ. However, the Messenger of God ﷺ did not have the power to formally separate them. When the Messenger of God ﷺ migrated to Madīnah, Abū al-ʿĀṣ remained in Makkah as a polytheist, while Zaynab, as a Muslim, stayed in Makkah with her husband. When the Quraysh set out to fight in the Battle of

Badr, Abū al-‘Āṣ ibn al-Rabīʿ was among them. He was captured at Badr. He was then held as a prisoner in Madīnah, near the Messenger of God ﷺ.

Muḥammad ibn Ishāq, passing on the narration of ‘Ā’ishah, said: The Prophet ﷺ and his family’s wife ‘Ā’ishah said: When the people of Makkah sent envoys to ransom their captives, Zaynab also sent a ransom to free Abū al-‘Āṣ. In addition to the ransom, she also sent the necklace that her mother, Khadījah, had gifted her upon her marriage. When the Prophet ﷺ saw the necklace, he was deeply moved. He said to the Companions, “If you see fit to release Zaynab’s captive and return what she has sent, then do so.” The Companions replied, “Yes, O, Messenger of God, we will do so.” They freed Abū al-‘Āṣ and returned the necklace that Zaynab had sent. When the Prophet ﷺ freed Abū al-‘Āṣ, he made it a condition that Zaynab be sent to Madīnah. Abū al-‘Āṣ agreed and gave his word. Abū al-‘Āṣ was set free and returned to Makkah. The Prophet ﷺ sent Zayd ibn Ḥārithah and another man from the Anṣār to Makkah to bring Zaynab. He gave them the following instructions: “Be in the area of Yaʿjūj, Zaynab will pass by, take her and bring her back.” The two men went. This event occurred a month after the Battle of Badr. When Abū al-‘Āṣ reached Makkah, he told Zaynab: “Go to your father.” Zaynab prepared to leave, and in full view of everyone, she set out. Zaynab says: “I was ready to go to Madīnah. My husband’s brother, Kinānah ibn al-Rabīʿ, prepared a camel for me. I mounted the camel, and Kinānah took his bow and arrows. Zaynab set off in the daytime, in the shelter on the camel’s back.” This news spread among the Quraysh, and they set out to find Zaynab. They found her at a place called dhī Tawā. The first to reach her was Ḥabbār ibn al-Aswad, followed by Nāfiʿ ibn ‘Abd al-Qays al-Zuhri. Ḥabbār, with his spear, frightened Zaynab in her shelter, causing her to fall from the camel. Zaynab, being pregnant, miscarried due to the fear and the fall. Kinānah, Zaynab’s brother-in-law, dismounted from his camel, strung his bow, prepared an arrow, and swore an oath by God, saying, “Whoever approaches me, I will shoot this arrow at them.” The people who were following them were frightened and did not approach. At this point, Abū Sufyān, along with the leaders of the Quraysh, arrived at the scene. He said to Kinānah, “Put away your arrow, and speak with us.” Kinānah withdrew his arrow. Abū Sufyān approached and said to him, “You have done wrong. You are taking the woman out in full view of everyone. You

know the trouble and misfortune we have suffered because of Muḥammad. If you take his daughter in the open like this, everyone will say that it is because of the humiliation we have faced. We are weak and insignificant. I swear by my life, we do not need to keep her here and not send her to her father. Bring the woman back so that people will calm down. Let them say, ‘We have returned her.’ Send her secretly on her way to her father.” Kinānah did as he was told. Zaynab stayed for a few more days, and the people calmed down. Kinānah then secretly took Zaynab and handed her over to Zayd ibn Ḥārithah and his companion. Thus, Zaynab was brought to the Prophet ﷺ. Abū al-ʿĀṣ was left alone in Makkah. Zaynab was with her father, for Islam had separated them. Before the conquest of Makkah, Abū al-ʿĀṣ had set out on a trade journey to Syria. He was well known in Makkah as a trustworthy person. He was carrying goods for both himself and some from the Quraysh. After completing his trade, he set out to return to Makkah. The expedition sent by the Prophet ﷺ arrived.⁵⁴⁹ He had launched an attack on them. They took the goods from the caravan. Abū al-ʿĀṣ managed to escape. The expedition sent for the caravan brought the goods to Madīnah. When night came, Abū al-ʿĀṣ arrived in Madīnah, knocked on Zaynab’s door, and asked for her protection. Zaynab took him in and offered him shelter. He also asked for his property to be returned to him. The Messenger of God ﷺ began the morning prayer and uttered the *takbīr* [saying ‘*Allāhu Akbar*’], and the companions followed and stood in prayer. Zaynab came out from the women’s section and said, “O, people, I have taken Abū al-ʿĀṣ ibn al-Rabīʿ under my protection.” When the Messenger of God ﷺ finished the prayer and gave the greeting, he turned to the companions and said, “O, people, did you hear what Zaynab said?” The companions replied, “Yes, we heard.” The Messenger of God ﷺ said, “I swear by Him in Whose hand my soul is, I had no knowledge of this until I heard it from her. A Muslim in the lowest of ranks can offer protection to anyone.” He then went to his daughter and said, “O, my daughter, treat him with kindness, but do not let him approach you, for he is not lawful for you.”

Muḥammad ibn Ishāq said: The Messenger of God ﷺ called those who had taken the goods of Abū al-ʿĀṣ in the expedition to his presence and said to them, “You know the relationship of this man to us. We wish

⁵⁴⁹ *Sarīyah*: A military expedition in which the Prophet did not personally participate. If he was present, it was called a *ghazwah*.

for you to show kindness and return his belongings to him. If you do not, know that it is God's spoils given to you, and you are more deserving of it." The men of the expedition said, "We will return his goods to him." They brought back everything they had taken, even the smallest items like a rope, a pot, or a piece of wood. When all the goods were returned, they loaded them and headed to Makkah. After returning the goods to those from the Quraysh who had given them, Abū al-ʿĀṣ called out, "O, Quraysh, is there anyone from whom I have not returned their property?" The Quraysh replied, "No, no one is left. May God reward you with good." Abū al-ʿĀṣ said, "I testify that there is no god but God, and that Muḥammad is His servant and Messenger! I swear by God, what prevented me from becoming a Muslim in Madīnah was the fear that you would think I did this to take your wealth. But God has returned your property to you, and I have been freed from that fear and have embraced Islam." Abū al-ʿĀṣ left Makkah and went to Madīnah to the Messenger of God ﷺ.⁵⁵⁰

In many of the ḥadīth books whose sources we have mentioned, Zayd ibn Ḥārithah brought Zaynab from Makkah to Madīnah. Abū Jaʿfar Aḥmad ibn Muḥammad al-Ṭaḥāwī also narrated this ḥadīth in his *Sharḥ mushkil al-āthār* and explained some aspects of it as follows. Abū Jaʿfar said: The statement of the Messenger of God ﷺ: "Wouldn't you set out to bring Zaynab, O, Zayd ibn Ḥārithah?" is something that requires contemplation and understanding of some of its meanings. Zayd was neither Zaynab's husband nor her *maḥram* (a person with whom marriage is permanently forbidden [such as a sibling or parent, etc.]). The Messenger of God ﷺ prohibited a woman from traveling without her *maḥram*. In some narrations, there is a general prohibition without specifying the time, while in others, the duration of the journey (this much distance and time) is mentioned, and in some, it is required that a woman travel with either her husband or her *maḥram*. In this ḥadīth of the Messenger of God ﷺ, when we reflect on Zayd's role in bringing Zaynab, at that time, Zayd was known as the child of the Messenger of God ﷺ. In fact, he was even referred to as the son of

⁵⁵⁰ Sulaymān ibn Aḥmad al-Ṭabarānī, *al-Muḥam al-kabīr*, 22:426 #1050, 22:431 #1051; Muḥammad ibn ʿAbd Allāh al-Ḥākim, *al-Mustadrak*, 2:219 #2812, 4:45 #6835, #6836, 4:48 #6839; Saʿīd ibn Manṣūr, *al-Sunan*, 2:286 #2646; Ibn Abī ʿĀṣim Aḥmad ibn ʿAmr, *al-Āḥād wa-al-mathānī*, 5:372 #2975; Abū Bakr Aḥmad ibn ʿAmr al-Bazzār, *al-Baḥr al-zakḥkhār (Musnad al-Bazzār)*, 14:362 #8067, 18:132 #93.

Muḥammad. This continued until the legal ruling of adoption was abolished and prohibited. With the verses we will mention, Zayd was no longer considered the son of the Messenger of God ﷺ but was instead referred to by his real father.

﴿ مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ﴾

“Muḥammad is not the father of any of your men. But he is the Messenger of God and the Seal of the Prophets. God is fully aware of everything.”⁵⁵¹

The verse revealed regarding adopted children like Zayd:

﴿ ادْعُوهُمْ لِأَبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ فَإِنْ لَمْ تَعْلَمُوا آبَاءَهُمْ فَإِخْوَانُكُمْ فِي الدِّينِ وَمَوَالِيكُمْ ﴾

“Call them by (the names of) their fathers; that is more just in the sight of God. But if you do not know their fathers, then they are your brothers in religion and those under your care.”⁵⁵²

﴿ وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ ﴾

“He made not your adopted sons your (true) sons.”⁵⁵³

The verse revealed regarding Zayd and the marriage of the Messenger of God ﷺ to Zaynab bint Jahsh:

﴿ فَلَمَّا قَضَى زَيْدٌ مِنْهَا وَطْرًا زَوَّجْنَاكَهَا لِكَيْ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطْرًا وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ﴾

“When Zayd had dissolved [his marriage] with her, We married her to you so that there would be no discomfort for the believers concerning the wives of their adopted sons when they no longer have need of them. And ever is the command of God accomplished.”⁵⁵⁴

⁵⁵¹ Q. al-Aḥzāb, 33:40.

⁵⁵² Q. al-Aḥzāb, 33:5.

⁵⁵³ Q. al-Aḥzāb, 33:4.

⁵⁵⁴ Q. al-Aḥzāb, 33:37.

We have emphasized this point: When the Prophet ﷺ ordered Zayd to bring Zaynab, it became clear that it was permissible for him to be alone with her and travel together. This is because, according to the situation at the time, Zayd was considered Zaynab's brother. Just as it is permissible for a brother to travel with his sister by blood, Zayd was her *maḥram* (unmarriageable relative). Therefore, it was permissible for them to travel together. This is the meaning understood from this ḥadīth. The best knowledge is with God.⁵⁵⁵

The conversion of Abū al-ʿĀṣ to Islam and his reunion with Zaynab:

Muḥammad ibn Ibrāhīm al-Taymī narrated, saying: Abū al-ʿĀṣ ibn al-Rabīʿ went to Syria with a caravan from Quraysh. The Messenger of God ﷺ received news of the caravan's return. He sent Zayd ibn Ḥārithah with one hundred and seventy cavalry to intercept the caravan. In the sixth year of the hijrah, during the month of Jumādā al-ūlā, they met the caravan at a place called ʿĪs. They took the caravan with its goods. Some individuals from the caravan were captured and brought to Madīnah. Among the captives was Abū al-ʿĀṣ ibn al-Rabīʿ. In the early morning, Abū al-ʿĀṣ knocked on the door of his wife Zaynab, and she allowed him into her home. Abū al-ʿĀṣ asked her to protect him, and Zaynab took him under her protection. After the Prophet ﷺ led the Fajr prayer, Zaynab called out loudly from her door: "I have taken Abū al-ʿĀṣ ibn al-Rabīʿ under my protection." The Messenger of God ﷺ asked his companions, "O, people, did you hear what I heard?" When the companions responded, "Yes, we heard it too," the Prophet ﷺ said: "By the One in whose hand my soul is, I swear I know nothing but what

⁵⁵⁵ Abū Jaʿfar Aḥmad ibn Muḥammad al-Ṭaḥāwī also transmitted this ḥadīth. See: *Sharḥ mushkil al-āthār*, 1:133 #142. Footnote on the verse's meaning: The individual mentioned in this verse, the only Companion named in the Qurʾān is Zayd ibn Ḥārithah. Captured as a child, he was bought by Khadījah, who gave him to the Prophet as a gift. The Prophet freed him and adopted him. He loved Zayd dearly and married him to his cousin Zaynab bint Jaḥsh. Zaynab, however, came from a noble lineage and disliked marrying a freed slave. Though she accepted due to divine command, she did not warm to Zayd, and eventually Zayd asked the Prophet to allow their separation. Although the Prophet knew Zaynab would later be his wife (as God had revealed), he concealed this, saying only "keep your wife." Some fabricated reports alleging his attraction to her are baseless. As his cousin, he had long known and seen her and could have married her earlier had he wished.

you have heard. Believers are like one body concerning non-believers. Even the lowest among you can offer protection to someone. As Zaynab has given him protection, I also give him protection.”

When the Prophet ﷺ returned home, Zaynab entered his presence. She requested that the belongings taken from Abū al-Āṣ be returned to him, and her request was granted. The Prophet ﷺ commanded Zaynab not to stay with him as long as he was a polytheist. Abū al-Āṣ returned to Makkah, and after he had returned what belonged to everyone, he embraced Islam. In the seventh year of the hijrah, in the month of Muḥarram, he migrated as a Muslim and came to the Prophet ﷺ. The Prophet ﷺ gave Zaynab back to him in marriage as his first wife.⁵⁵⁶

Habbār ibn al-Aswad: Who is Habbār ibn al-Aswad, the one who caused Zaynab to fall from her mount and lose her child, and what became of him? In Muḥammad ibn Sa’d’s *al-Ṭabaqāt*, we are given the following information about Habbār. The genealogy of Habbār is as follows: Hebbār ibn al-Aswad, Muṭṭalib, Asad, ‘Abd al-‘Uzzā, Qusayy. His mother was Fāḥitah, from the Makhzūm clan.

Hebbār recounts his story: When the Messenger of God ﷺ appeared as a prophet and called people to believe in God, I was among those who opposed him, set traps for him, and caused him harm. I was present in every journey the Quraysh took to fight Muḥammad. Muḥammad had hurt me. In the Battle of Badr, my brothers Zam‘a, ‘Aqīl, and my brother Zam‘a’s son Ḥārith, were killed. I used to say: “Even if all the Quraysh became Muslims, I would never do so.” The Messenger of God ﷺ had sent someone to bring his daughter Zaynab from Makkah to Madīnah. A few people, including Habbār, attacked Zaynab. Habbār struck her back with his spear and caused her to fall from her mount. Since she was pregnant, she also miscarried. Unable to continue her journey, she returned to the sons of ‘Abd Manāf. For this reason, Habbār committed a great sin against Islam. The Messenger of God ﷺ declared his blood to be void. He instructed each military detachment sent out: “Wherever you find Habbār, place him between two bundles of firewood and burn him.” Later, he amended his order: “The One who created fire, its Lord, will only punish with fire. If you get your hands on him, cut off his hands and feet and kill him.”⁵⁵⁷

⁵⁵⁶ Muḥammad ibn Sa’d, *al-Ṭabaqāt al-kubrā*, 8:27.

⁵⁵⁷ Muḥammad ibn Sa’d, *al-Ṭabaqāt al-kubrā*, supplementary volume, pp. 247, 251 #109.

Without mentioning his name, the command of The Messenger of God ﷺ to kill has been narrated in many ḥadīth books. We will only present the narration from al-Bukhārī and refer to the volume and page numbers of other sources. Abū Hurayrah said: The Messenger of God ﷺ sent us with a group of soldiers to a certain place. He gave us the following command: “If you find so-and-so and so-and-so, burn them with fire.” When we were about to depart on the expedition, he said: “I had commanded you to burn so-and-so and so-and-so with fire, but God punishes with fire. If you capture them, kill them.”⁵⁵⁸

In the books that explain the ḥadīth, it is stated that those referred to as “so-and-so and so-and-so” are Habbār ibn al-Aswad and Nāfi‘ ibn ‘Abdī ‘Amr.⁵⁵⁹ The commander of this military detachment was Ḥamzah ibn ‘Amr al-Aslamī. Abū Dāwūd narrated this ḥadīth from Ḥamzah ibn ‘Amr.⁵⁶⁰ In Imām al-Shāfi‘ī’s *al-Umm*, it is narrated from Ibn Abī Najīh, and in Aḥmad ibn Ḥusayn al-Bayhaqī’s *Ma‘rifat al-Sunan wa-al-āthār*, through two chains of narration, also following the Imām Shāfi‘ī tradition, the name of Habbār is mentioned in relation to this ḥadīth. This is because the ḥadīth addresses a juristic issue, such as the punishment of wrongdoers.⁵⁶¹ In Muḥammad ibn Sa‘d’s *al-Ṭabaqāt al-kubrā*, the ḥadīth narrated from Zubayr ibn al-‘Awwām contains important information regarding Habbār. Zubayr ibn al-‘Awwām said: When The Messenger of God ﷺ mentioned Habbār, he would always become angry and upset. I have seen him say to the military expeditions he sent: “If you catch Hebbār, cut off his hands and feet, then strike his neck.” Zubayr said: “I swear by God, every time I went on an expedition, I would inquire about him and search for him. By God, if I had found him before reaching The Messenger of God ﷺ, I would have killed him immediately.” While sitting with The Messenger of God ﷺ, Hebbār came forward. Apologizing, he said: “O, Muḥammad, whoever insulted you, you can insult them back. Whoever harmed you, you can

⁵⁵⁸ Muḥammad ibn Ismā‘īl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, 4:74 #3016; Muḥammad ibn ‘Īsā al-Tirmidhī, *al-Sunan*, 3:189 #1571; Aḥmad ibn Ḥanbal, *al-Musnad*, 13:429 #8068; Abū Ja‘far Muḥammad ibn Yazīd ibn Jarīr al-Ṭabarī, *Tārīkh al-rusul wa-al-mulūk*, 11:537–538.

⁵⁵⁹ Aḥmad ibn Muḥammad al-Qaṣṭallānī, *Irshād al-sārī li-sharḥ Ṣaḥīḥ al-Bukhārī*, 5:147 #3016.

⁵⁶⁰ Abū Dāwūd Sulaymān ibn al-Ash‘ath, *al-Sunan*, 3:54 #2673.

⁵⁶¹ Muḥammad ibn Idrīs al-Shāfi‘ī, *al-Umm*, 4:259; Aḥmad ibn al-Ḥusayn al-Bayhaqī, *Ma‘rifat al-sunan wa-al-āthār*, 13:205 #17928, 13:206 #17930.

harm them back. I was in a critical position, abandoned and disappointed. But God gave me insight and guided me to Islam.” Zubayr said: “I was looking at the Messenger of God ﷺ. He was embarrassed by Habbār’s apology and lowered his head. Then he said: ‘I have forgiven you. Islam erases the sins committed before becoming Muslim’.” Habbār was known for his speech (he was known for insulting people). After he became Muslim, they would insult him, but he would not respond to anyone. It was conveyed to The Messenger of God ﷺ that he was harmed, yet Hebbār did not respond. The Messenger of God ﷺ said: “O, Hebbār, if anyone insults you, you may also insult them back.” After this, the practice of insulting him ceased.⁵⁶²

The death of Zaynab:

‘Amr ibn Ḥazm’s son ‘Abd Allāh ibn Abī Bakr ibn Muḥammad said: The Messenger of God’s ﷺ daughter Zaynab passed away at the beginning of the eighth year of the hijrah. Abū Rafī’s grandson Mu‘āwiyah ibn ‘Abd Allāh narrated from his grandfather, saying: When the Messenger of God’s ﷺ daughter Zaynab passed away, Umm Aymān, along with his wives Sawda bint Zam‘a and Umm Salamah, washed her.⁵⁶³ From the Anṣār, Umm ‘Āṭiyah said: When the Messenger of God’s ﷺ daughter Zaynab passed away, the Prophet ﷺ said: “Wash her three or five times, and in the fifth washing, add camphor to the water. Once you finish washing her, inform me.” When they completed the washing, they informed him, and he gave them his shirt, saying, “Cover her with this.”⁵⁶⁴

From many narrations, it is understood that in Madīnah, the woman who washed deceased women from the Anṣār was Umm ‘Āṭiyah. She washed the Messenger of God’s ﷺ daughters Zaynab, Ruqayyah, and Umm Kulthūm after their deaths. The Messenger of God’s ﷺ wives participated in these washings and assisted her.

⁵⁶² Muḥammad ibn Sa’d, *al-Ṭabaqāt al-kubrā*, supplementary volume, 249–251 #107–109; ‘Abd al-Razzāq ibn Hammām al-Ṣan‘ānī, *al-Muṣannaf*, 5:214 #9417; Sa’d ibn Manṣūr, *al-Sunan*, 2:286 #2646; Abū ‘Umar Yūsuf ibn ‘Abd al-Barr al-Namārī, *al-Istī‘āb fī ma’rifat al-aṣḥāb*, 4:1536 #2672.

⁵⁶³ Muḥammad ibn Sa’d, *al-Ṭabaqāt al-kubrā*, 8:25–29 #4098.

⁵⁶⁴ Muḥammad ibn Ismā‘īl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, 2:93 #1253, #1254, 2:94 #1258; Muslim ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim*, 2:646 #2648, #939; Muḥammad ibn Sa’d, *al-Ṭabaqāt al-kubrā*, 8:28, 333.

RUQAYYAH

The second daughter of Khadijah and the Messenger of God ﷺ. Muḥammad ibn Sa'd, in his book *al-Ṭabaqāt al-kubrā*, wrote the following concerning Ruqayyah: Ruqayyah, the daughter of the Messenger of God ﷺ. Her mother was Khadijah, daughter of Khuwaylid. Prior to the advent of prophethood, she had been married to 'Utbah, son of Abū Lahab. (However, while she was still residing in her father's house, divine revelation came to her father. Among the first to oppose him was his uncle, Abū Lahab.) When the sūrat al-Masad was revealed, Abū Lahab said to his son — referring to the Prophet — “If you do not divorce the daughter of this man, you are forbidden to speak with me.” Thereupon, without the marriage having been consummated, 'Utbah divorced Ruqayyah.

When her mother Khadijah accepted Islam, Ruqayyah also became Muslim. When the women pledged allegiance to the Messenger of God ﷺ, Ruqayyah and her sisters pledged as well. Ruqayyah married 'Uthmān and migrated with him twice to Abyssinia. The Messenger of God ﷺ said: “'Uthmān and Ruqayyah are the first to emigrate for the sake of God since the Prophet Lūṭ.” During the first migration, she miscarried a child from 'Uthmān. Later, a son was born to them, whom they named 'Abd Allāh. After becoming Muslim, 'Uthmān was given the *kunyah* (honorific title) “Abū 'Abd Allāh” after him. The child lived for two years, but after a rooster pecked him in the face, he fell ill and died. After this, she bore no more children.

When the Messenger of God ﷺ migrated to Madīnah, Ruqayyah migrated as well with her husband 'Uthmān. While the Messenger of God ﷺ was preparing for the Battle of Badr, Ruqayyah fell ill, and so he did not take 'Uthmān with him in order that he might remain with her. While the Prophet was at Badr, Ruqayyah passed away during the month of Ramaḍān. It had been seventeen months since the Prophet's migration. When Zayd ibn Ḥārithah brought the glad tidings of victory at Badr to Madīnah, the soil over Ruqayyah's grave was still being smoothed over. Upon her death, the women began to weep. 'Umar came and sought to prevent them from weeping. But the Prophet ﷺ said: “Let them weep, O, 'Umar.” And he said to the women: “Weep, but do not follow Satan by screaming or wailing. If weeping is from the heart (in sorrow) and from the eyes (by shedding tears), it is from God —

it is mercy. But if it is by the tongue and the hand (through screaming or tearing at hair), then it is from Satan.”

Fāṭimah sat beside the Messenger of God ﷺ and began to weep (for her sister). The Messenger of God ﷺ wiped away the tears from Fāṭimah’s eyes with his own garment.⁵⁶⁵

The reports concerning Ruqayyah found in al-Ḥākim’s *al-Mustadrak*: Muḥammad ibn Ishāq said, “I heard from ‘Abd Allāh ibn Muḥammad: Ruqayyah was born when the Prophet ﷺ was thirty-three years old.”⁵⁶⁶ Hishām ibn ‘Urwah narrated from his father ‘Urwah: The Messenger of God ﷺ left ‘Uthmān and Usāmah ibn Zayd in Madīnah to remain at the side of the ailing Ruqayyah. Despite her being gravely ill, he went out to the Battle of Badr. When Zayd ibn Ḥārithah brought the glad tidings of victory to Madīnah on the Prophet’s camel, al-‘Aḍbā’, Ruqayyah had already died. The people of Madīnah said: “We heard the cries of woe, and we did not believe the good news until we saw the prisoners.”⁵⁶⁷

⁵⁶⁵ Muḥammad ibn Sa‘d, *al-Ṭabaqāt al-kubrā*, 8:29–30 #4099.

⁵⁶⁶ Muḥammad ibn ‘Abd Allāh al-Ḥākim, *al-Mustadrak*, 4:50 #6848; Abū ‘Umar Yūsuf ibn ‘Abd al-Barr al-Namārī, *al-Istī‘āb fī ma‘rifat al-aṣḥāb*, 4:1839 #334.

⁵⁶⁷ Muḥammad ibn ‘Abd Allāh al-Ḥākim, *al-Mustadrak*, 4:51 #6851.

UMM KULTHŪM

Umm Kulthūm was the third daughter of Khadījah and the Messenger of God ﷺ. Her mother was Khadījah, daughter of Khuwaylid. Before prophethood, she was married to ‘Utbah, the son of Abū Lahab. (Her sister Ruqayyah had also been married to ‘Utbah, another son of Abū Lahab.) When the Prophet ﷺ was commissioned with prophethood, one of the first to oppose him was Abū Lahab. After sūrat Tabbat (sūrat al-Masad) was revealed concerning him, he intensified his enmity and swore to his sons ‘Utbah and ‘Utbah, saying: “If you do not divorce Muḥammad’s daughters, it is forbidden for me to speak to you.” As a result, the divorces of Ruqayyah and Umm Kulthūm occurred while they were still in their father’s house. She remained in Makkah with her mother and father, and became Muslim along with her mother Khadījah. When the women pledged allegiance to the Messenger of God ﷺ, Zaynab, Ruqayyah, and Umm Kulthūm also pledged their allegiance.

When the Messenger of God ﷺ emigrated, his wife Sawdah and his daughters Umm Kulthūm and Fāṭimah emigrated with him. Zaynab, being married, remained in Makkah. Ruqayyah and her husband ‘Uthmān, who were in Abyssinia at the time, later emigrated to Madīnah. When Ruqayyah passed away, the Messenger of God ﷺ gave his daughter Umm Kulthūm in marriage to ‘Uthmān. The Messenger of God ﷺ said: “If I had ten daughters, I would marry them all to ‘Uthmān.” This marriage took place in the month of Rabī‘ al-Awwal in the third year after the hijrah. Umm Kulthūm had no children. She passed away in Madīnah in the month of Sha‘bān in the ninth year after the hijrah.

Asmā’ bint ‘Umays said: “I washed the body of the Messenger of God’s daughter Umm Kulthūm and Ṣafīyah, daughter of ‘Abd al-Muṭṭalib. I had freshly cut palm branches placed over her.” ‘Amrah, daughter of ‘Abd al-Raḥmān, said: “I, along with Umm ‘Aṭīyah and some women from the Anṣār, washed Umm Kulthūm.” Abū Ṭalḥah lowered her into the grave. Anas ibn Mālīk said: “I saw the Messenger of God ﷺ sitting beside the grave of Umm Kulthūm, and tears were flowing from his eyes. He said: ‘Is there anyone here tonight who has not been with his wife?’ Abū Ṭalḥah replied: ‘I have not, O, Messenger of God.’ The Messenger of God ﷺ said: ‘Then you descend into the

grave’.” The funeral prayer was performed by the Messenger of God ﷺ and he sat by her grave during the burial. Together with Abū Ṭalḥah, ‘Alī ibn Abī Ṭālib, al-Faḍl ibn ‘Abbās, and Usāmah ibn Zayd descended into the grave to place her in it.⁵⁶⁸

⁵⁶⁸ Muḥammad ibn Sa’d, *al-Ṭabaqāt al-kubrā*, 8:30–31 #4100; Muḥammad ibn ‘Abd Allāh al-Ḥākim, *al-Mustadrak*, 4:52 #6853.

VIRTUES OF FĀṬIMAH

Fāṭimah's birth: There are differing opinions regarding the date of Fāṭimah's birth. According to the correct view, Fāṭimah was born on the twentieth day of the month of Jumādā al-ākhīrah, in the year when Quraysh demolished and rebuilt the Ka'bah, because it was on the verge of collapse. This date coincided with a Friday. At that time, the Messenger of God ﷺ was thirty-five years old. That is to say, it was five years before his prophethood.⁵⁶⁹ Except for Ibrāhīm, all the children of the Messenger of God ﷺ were born in Makkah before his prophethood and all of them were born to Khadījah. When Fāṭimah was born, she was given the name Fāṭimah through divine inspiration from God. In the lexicon, “*Fāṭimah*” means “a girl who has been weaned.” As for the report stating the reason for her being given this name — “Because God protected her from the Fire of Hell, she was given this name” — we have not accepted it due to the weakness of its chain of transmission.⁵⁷⁰

Fāṭimah was given the honorific title “al-Batūl.” Imām al-Baghawī, in his book *Sharḥ al-sunnah*, explains the meaning of this term — which derives from the root *tabattala* — and the reason it was given to her as an epithet as follows: “‘*Tabattala*’ means the severing of relations with women [i.e., abstention from sexual relations]. Later, this meaning came to be used in the sense of cutting oneself off from the world and turning to God alone and devoting oneself solely to His worship.”

﴿وَبَتَّلْ إِلَيْهِ تَبْتِيلاً﴾

The verse, “Turn to Him with all your being,” expresses this meaning.⁵⁷¹ The reason for Fāṭimah being known as ‘al-Batūl’ is her distinction from the rest of the women of the ummah in terms of virtue, religion, and lineage.⁵⁷² Some have said: She was given this honorific because she turned herself entirely toward God. She was also given the epithet “al-

⁵⁶⁹ Muḥammad ‘Abduh Yamānī, *Innahā Fāṭimah al-Ẓahrā*, 14.

⁵⁷⁰ Ḥadīth scholars have ruled this report fabricated (*mawḍūʿ*). It is transmitted in: Ibn Jumay‘ al-Saydāwī, *Muḥam al-shuyūkh*, 2:216 #336; Abū Bakr Aḥmad ibn Thābit al-Khaṭīb al-Baghdādī, *Tārīkh Baghdād*, 14:283 #4199; also cited in Ibn al-Jawzī, *al-Mawḍūʿāt al-kubrā*, 1:421 #685; Ibn ‘Arrāq, *Tanzīh al-sharīʿah al-marfūʿah*, 1:413 #754; al-Shawkānī, *al-Fawāʿid al-majmūʿah*, 1:311 #970.

⁵⁷¹ Q. al-Muzzammil, 73:8.

⁵⁷² Al-Ḥusayn ibn Mas‘ūd al-Baghawī, *Sharḥ al-sunnah*, 9:5 #516.

Zahrā’.” She was the flower of Muḥammad al-Muṣṭafā ﷺ because “*zahrāh*” means “flower.”

Fāṭimah’s kunyah: Muṣ‘ab ibn ‘Abd Allāh al-Zubayrī said: Fāṭimah’s kunyah was “*Umm Abīhā*” (Mother of her father).⁵⁷³ When Fāṭimah was five years old, she witnessed her father go to the Cave of Ḥirā’ on Mount Nūr and stay there for days. She saw him return home after the first revelation, describing what he had experienced to her mother. It was the beginning of the events Fāṭimah could never forget: her mother taking her father to her uncle, Waraqah ibn Nawfal, and Waraqah’s explanation of what had occurred, all of which were discussed at home.

Fāṭimah, being the youngest child of the Prophet Muḥammad ﷺ, was constantly with her father. The secret call to Islam lasted for about three years. After three years, the public call began, as per God’s command. When the public call began, Fāṭimah was around seven or eight years old. After the open invitation to Islam started, the Quraysh’s hostility and the oppression of the Muslims began. Not only the weak and defenseless converts to Islam suffered, but everyone who had accepted Islam, including the Prophet ﷺ, was subjected to harm. Fāṭimah, despite her young age, opposed the abuse directed at her father and tried to prevent it. It is possible to count among those who inflicted this abuse: Abū Jahl, ‘Aṣ ibn Wā’il, Walīd ibn al-Mughīrah, Aswad ibn ‘Abd Yaghūth, her uncle Abū Lahab and his wife Umm Jamīl bint Ḥarb, and ‘Uqbah ibn Abī Mu‘ayt. Fāṭimah witnessed all the abuse that took place. Despite her young age, she rushed to her father’s aid and made efforts to rescue him from the abuse. We believe that narrating just one of the many events would suffice.

عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: « بَيْنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَاجِدًا وَحَوْلَهُ نَاسٌ مِنْ قُرَيْشٍ. جَاءَ عُقْبَةُ بْنُ أَبِي مُعَيْطٍ بِسَلَى جَزُورٍ فَقَذَفَهُ عَلَى ظَهْرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . فَلَمْ يَرْفَعْ رَأْسَهُ فَجَاءَتْ فَاطِمَةُ - عَلَيْهَا السَّلَامُ - فَأَخَذَتْهُ مِنْ ظَهْرِهِ وَدَعَتْ عَلَى مَنْ صَنَعَ. فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

⁵⁷³ Sulaymān ibn Aḥmad al-Ṭabarānī, *al-Muṣṭafā al-kabīr*, 16:251 #18418, #18421; ‘Alī ibn Muḥammad ibn al-Maghāzīlī, *Manāqib ‘Alī*, 1:407 #392.

اللَّهُمَّ عَلَيْكَ الْمَلَأَ مِنْ فُرَيْشٍ ، أَبَا جَهْلٍ بْنِ هِشَامٍ ، وَعُتْبَةَ بْنَ رَبِيعَةَ ، وَشَيْبَةَ
 بْنَ رَبِيعَةَ ، وَأُمَيَّةَ بْنَ حَلَفٍ ، أَوْ أُبَيَّ بْنَ حَلَفٍ - شُعْبَةَ الشَّائِكِ - فَرَأَيْتُهُمْ قُتِلُوا
 يَوْمَ بَدْرٍ . فَأُلْقُوا فِي بَنَرٍ غَيْرِ أُمَيَّةَ ، - أَوْ أُبَيَّ - تَقَطَّعَتْ أَوْصَالُهُ فَلَمْ يُلْقَ فِي
 الْبَنَرِ .»

‘Abd Allāh ibn Mas‘ūd said: The Prophet ﷺ was in a state of prostration near the Ka‘bah. ‘Uqbah ibn Abī Mu‘ayt brought a camel’s entrails and placed it on the Prophet’s ﷺ back. Fāṭimah came and did not allow the Prophet ﷺ to lift his head until she had removed it. Fāṭimah invoked a curse upon those who did this. The Prophet ﷺ then said: “O, God, I entrust to You from the Quraysh, Abū Jahl ibn Hishām, ‘Utbah ibn Rabī‘ah, Shaybah ibn Rabī‘ah, Umayyah ibn Khalaf, and Ubayy ibn Khalaf,”⁵⁷⁴ and he cursed them. ‘Abd Allāh said: I saw in the Battle of Badr that, except for Umayyah ibn Khalaf, all of them were killed and thrown into the wells. His intestines had ruptured, so he was not thrown into the wells.⁵⁷⁵

Separation from her sister Ruqayyah: The Quraysh polytheists were tormenting and torturing the Muslims. When the tortures escalated, the Prophet ﷺ advised the Muslims who were suffering to migrate to Abyssinia. In the fifth year of the Prophethood, in the month of Rajab, twelve men and four women were the first to migrate. Among the emigrants were Uthmān ibn ‘Affān and Fāṭimah’s sister Ruqayyah. This separation greatly saddened Fāṭimah.⁵⁷⁶

The boycott against the Hāshimī clan and its effect on Fāṭimah: As Islam spread, the tortures and insults by the Quraysh did not stop;

⁵⁷⁴ Shu‘bah was uncertain which of two brothers was meant. If both are trustworthy, such ambiguity does not compromise the ḥadīth’s authenticity. Ḥadīth scholars recorded even the slightest variations.

⁵⁷⁵ Muḥammad ibn Ismā‘īl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, 5:57 #3854-3856; Muslim ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim*, 8:130 #1794. For the details of these persecutions, see: Aḥmad ibn Ḥanbal, *al-Musnad*, 2:370, 3:492, 4:341; Sulaymān ibn Aḥmad al-Ṭabarānī, *al-Muḥjam al-kabīr*, 5:61-62, *al-Awsat*, #1510; Muḥammad ibn ‘Abd Allāh al-Ḥākim, *al-Mustadrak*, 1:61; Aḥmad ibn Muḥammad al-Qaṣṭallānī, *al-Mawāhib al-ladunnīyah*, 1:136-138.

⁵⁷⁶ Muḥammad ibn ‘Abd Allāh al-Ḥākim, *al-Mustadrak*, 2:623 #4246, 4:46 #6847; Sulaymān ibn Aḥmad al-Ṭabarānī, *al-Muḥjam al-kabīr*, 1:61 #141, 7:413 #8238.

rather, they contributed to the further spread of Islam. Every day, more people were abandoning idolatry and joining this true religion. In response, the prominent leaders from various factions of the Quraysh gathered together and wrote an agreement against the Hāshimī and Muṭṭalib clans, which was then posted on the inner wall of the Kaʿbah. Some of the important provisions of the agreement were as follows: they would neither give their daughters in marriage to them nor take daughters from them. They would not engage in trade with them, nor speak to them or sit with them. In the face of this economic and social boycott, both Muslim and non-Muslim members of the Hāshimī and Muṭṭalib clans were besieged in the neighborhood of Abū Ṭālib. Only Abū Lahab and his family separated from them and joined the polytheists. This siege lasted for three years. Fāṭimah also endured this hardship. She, along with her mother and father, went through all the difficulties and sorrow. After three years, some compassionate young men from the Quraysh, such as Hishām ibn ʿAmr, Zuhayr ibn Abī Umayyah, Mutʿim ibn ʿAdiy, Abū al-Bakhtarī ibn Hishām, and Zamʿah ibn al-Aswad, made efforts to end this agreement. At this time, the Prophet ﷺ informed his uncle Abū Ṭālib that “God had sent a worm to devour the written document of this agreement, and it had consumed it.” Abū Ṭālib communicated this to the Quraysh. They said, “If what he says is true, we will abandon the agreement.” They took down the agreement from the wall of the Kaʿbah. As the Prophet ﷺ had foretold, they found that, except for the phrase “In the name of God,” all the writings had been eaten by the worm. Upon this, the young men who had opposed the agreement tore up the document, thus ending the boycott. However, during the three years, the Hāshimī and Muṭṭalib clans had suffered greatly.⁵⁷⁷ In his book *Sīrat Ibn Hishām*, Ibn Hishām provides this information: the person who had written this agreement was cursed by the Prophet ﷺ, and after the curse, his hands were paralyzed. This boycott seriously affected Fāṭimah’s health, and as a result, she could not recover from its effects until her death.⁵⁷⁸

⁵⁷⁷ ʿAbd al-Malik ibn Hishām, *al-Sīrah al-nabawīyah*, 2:18-19.

⁵⁷⁸ For details of the siege, see: Muḥammad ibn Ismāʿīl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, 2:181 #1590; Muslim ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim*, 4:86 #3235; Abū Bakr Aḥmad ibn al-Ḥusayn al-Bayhaqī, *al-Sunan al-kubrā*, 6:365 #13457; ʿAbd al-Malik ibn Hishām, *al-Sīrah al-nabawīyah*, 2:3, 17, 19; Ibn Ḥazm ʿAlī ibn Aḥmad al-Zāhirī, *Jawāmiʿ al-sīrah*, 64; Muḥammad ibn Saʿd, *al-Ṭabaqāt al-kubrā*, 1:139; Muḥammad ibn Jarīr al-

Separation of Fāṭimah from her mother: Following the end of the boycott imposed by the Quraysh, the Prophet's ﷺ first wife and the mother of his children, Khadījah, passed away in Makkah three years before the hijrah. One month after the death of Khadījah, Abū Ṭālib also passed away. These deaths deeply affected Fāṭimah, the youngest of the siblings, and caused her great sorrow. Just as she had barely emerged from the hardship and famine of the boycott, she was now overtaken by the grief of losing her mother. The successive deaths of her mother and Abū Ṭālib placed heavy responsibilities upon the shoulders of Fāṭimah and her sister Umm Kulthūm.⁵⁷⁹

Ṭabarī, *Tārīkh al-rusul wa-al-mulūk*, 2:225; Maḥmūd Maḥdī al-Istanbūlī, *Nisā' ḥawla al-rasūl*, 144.

⁵⁷⁹ Muḥammad ibn Ismā'īl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, 5:71 #3896; Abū Bishr Muḥammad ibn Aḥmad al-Dūlābī, *Al-Dhurriyah al-ṭāhirah*, p. 36, # 29-34; Maḥmūd Maḥdī al-Istanbūlī, *Nisā' ḥawl al-rasūl*, 144.

FĀṬIMAH'S MIGRATION

After the Messenger of God ﷺ stayed as a guest in the house of Abū Ayyūb, he sent Zayd ibn Ḥārithah and Abū Rāfi' to Makkah with two camels and five hundred dirhams to bring his wife Sawdah, his daughters Umm Kulthūm and Fāṭimah, Umm Ayman (the wife of Zayd), and her son Usāmah ibn Zayd to Madīnah. Among those in Makkah who had tormented the Messenger of God ﷺ was Ḥuwayrith ibn Naqīdh ibn Wahb. 'Abbās had mounted Umm Kulthūm and Fāṭimah on a camel to deliver them to Zayd and Abū Rāfi'. When the man named Ḥuwayrith heard about this, he pursued them and knocked both of them off the camel. Upon arriving in Madīnah, the two sisters suffered for days from the pain.

Ḥuwayrith was among those whose blood was deemed permissible. During the conquest of Makkah, 'Alī struck off his head.⁵⁸⁰ When Zayd brought them to Madīnah, the Messenger of God ﷺ settled them in the house of Ḥārithah ibn Nu'mān.⁵⁸¹

Fāṭimah's Life in Madīnah: The Messenger of God ﷺ stayed in the house of Abū Ayyūb for approximately seven months. The first task undertaken after the hijrah was the construction of the Prophet's mosque. Following the mosque's completion, residences were built for the family members of the Prophet ﷺ. Independent dwellings were constructed for each of his wives, as well as for his daughters Umm Kulthūm and Fāṭimah. This independent house likely consisted of two rooms. Today, it corresponds to the area facing the *Baqī'* cemetery gate of the Prophet's mosque, that is, on the eastern side of the noble grave (*al-qabr al-sharīf*) [which is directly under the green dome]. The rooms of the Prophet's wives ﷺ were located to the north and south, on either

⁵⁸⁰ 'Abd al-Malik ibn Hishām, *al-Sīrah al-nabawīyah*, 5:70–72.

⁵⁸¹ Muḥammad ibn Jarīr al-Ṭabarī, *Tārīkh al-rusul wa-al-mulūk*, 2:10; Abū Bakr Aḥmad ibn al-Ḥusayn al-Bayhaqī, *Dalā'il al-nubūwah*, 3:15; Ibn Badrān 'Abd al-Qādir Badrān, *Tahdhīb tārīkh Dimashq*, 1:202; Ibn Kathīr Abū al-Fidā' Ismā'il ibn 'Umar, *al-Bidāyah wa-al-nihāyah*, 3:247, 268; Muḥammad ibn Aḥmad Shams al-Dīn al-Dhahabī, *Tārīkh al-Islām*, 2:41; 'Alī ibn Muḥammad al-Samhūdī, *Khulāṣat al-wafā bi-akhbār dār al-muṣṭafā*, 93; 'Abd al-Raḥmān ibn 'Abd Allāh al-Suhaylī, *al-Rawḍ al-unuf fī sharḥ gharīb al-siyar*, 2:311; Aḥmad ibn Muḥammad al-Qaṣṭallānī, *al-Mawāhib al-ladunnīyah*, 1:189; Muḥammad ibn Yūsuf al-Ṣāliḥī al-Shāmī, *Subul al-hudā wa-al-rashād*, 3:276.

side. One should envision the layout of these rooms as forming a small alleyway.

New Muslims from outside Madīnah would travel to the city in order to live near the Messenger of God ﷺ and to learn Islam in its entirety. For them, the Prophet had a room built within the mosque. This room, known in Turkish as a *sofa*, was called *ṣuffah* in Arabic. The Companions who resided there were known as *aṣḥāb al-ṣuffah* (Companions of the Veranda). This *ṣuffah*, where the guest Companions stayed, corresponds today to the grated section behind the noble grave. When one passes behind the grave, with the grated area on the left side, there is a door with an old lock. This was the room of Fāṭimah. Today, entrance into the interior of the noble grave is made through this very door.

FĀṬIMAH'S MARRIAGE TO 'ALĪ

In the second year after the hijrah, during the month of Ramaḍān, following the Battle of Badr, the marriage contract of 'Alī and Fāṭimah was concluded. Four months after the contract, the marriage was consummated. At the time of their marriage, Fāṭimah was twenty years old. Since Fāṭimah was born five years before the beginning of the prophetic mission, she would have been eighteen years old at the time of the hijrah. Thus, in the second year after the hijrah, she would have been twenty. Although there are differing views on this matter, we are of the opinion that this calculation is correct. 'Alī's age at the time was approximately twenty-five. Although some sources report that he was twenty-one, if he had been eight or ten years old at the beginning of the Messenger's prophethood, then he must have been at least twenty-three at the time of his ['Alī's] marriage. Ibn Ḥajar states in *al-Iṣābah* that this marriage took place in the second year after the hijrah, at the beginning of the month of Muḥarram, four months after the Messenger of God ﷺ married 'Ā'ishah.⁵⁸²

Narrations Regarding the Marriage Being by Divine Command: Al-Ṭabarānī has transmitted in *al-Muḥam al-kabīr* a ḥadīth from 'Abd Allāh ibn Mas'ūd in which it is stated: "God commanded me to marry Fāṭimah to 'Alī." However, due to the presence of 'Abd al-Nūr al-Misma'ī in the chain of transmission, this ḥadīth has been classified as *mawḍū'* (fabricated). For this reason, we refrain from citing the ḥadīth in full. Another report attributed to Anas ibn Mālīk has been transmitted by al-Khaṭīb al-Baghdādī in *Talkhīṣ al-mutashābih* and by Ibn 'Asākir in *Tārīkh Dimashq*. However, this report contains 'Abd al-Mālīk ibn Khayyār and Muḥammad ibn Dīnār in its chain of transmission and has likewise been judged *mawḍū'* (fabricated). Thus, we also refrain from quoting that narration.⁵⁸³

The Report of Anas ibn Mālīk Regarding Fāṭimah's Marriage. Anas ibn Mālīk reported: Abū Bakr came to the Prophet ﷺ, sat before him and said: "O, Messenger of God, you know my precedence in Islam and my sincerity." He mentioned a few other matters, and before Abū Bakr could finish, the Messenger of God ﷺ said: "What are you going to

⁵⁸² Aḥmad ibn 'Alī ibn Ḥajar, *al-Iṣābah*, 8:53 #11583.

⁵⁸³ Muḥammad ibn Aḥmad Shams al-Dīn al-Dhahabī, *Mīzān al-ʿitidāl*, 2:654 #5204; Aḥmad ibn 'Alī ibn Ḥajar, *Lisān al-mīzān*, 7:130 #6769.

say?" Abū Bakr replied: "Marry Fāṭimah to me." The Prophet ﷺ remained silent. Abū Bakr then went to 'Umar and said: "I have met with ruin." 'Umar asked: "What happened?" Abū Bakr said: "I asked for Fāṭimah's hand, and he turned away from me." 'Umar said: "Stay where you are; I will go to the Messenger of God ﷺ and ask what you asked." So 'Umar went to the Prophet ﷺ, sat before him and said: "You know my precedence in Islam and my sincerity." After mentioning a few matters, and before 'Umar could finish, the Prophet ﷺ said: "What are you going to say?" 'Umar replied: "Marry Fāṭimah to me." The Prophet ﷺ remained silent. 'Umar returned to Abū Bakr and said: "He is awaiting God's command in this matter. Let us go to 'Alī and say to him: 'Ask for what we asked'." 'Alī said: They came to me while I was planting some date palms that belonged to me. They said: "We are coming from the house of your cousin, having asked for his daughter's hand." 'Alī said: They awakened me [to the matter]. So I got up, dressed, and went to the Prophet ﷺ. I sat before him and said: "O, Messenger of God, you know my precedence in Islam and my sincerity." After mentioning a few other matters, and before I could finish, the Messenger of God ﷺ said: "What are you going to say?" I said: "Marry Fāṭimah to me." The Prophet ﷺ said: "What do you have [to offer as a dower]?" I replied: "My horse and my coat of armor." He said: "You need the horse; sell the armor." 'Alī said: I sold the armor for 480 dirhams and brought the money, placing it in his lap. (According to another narration: 'Uthmān ibn 'Affān bought the armor for 470 dirhams, then gifted it back to 'Alī.)

The Messenger of God ﷺ took some of the money in his hand and said: "O, Bilāl, go and buy us some perfume with this." Then he ordered those present to prepare Fāṭimah for the marriage. As a *ṣadāq* (bridal gift), a wooden bedstead adorned with palm branches, a pillow stuffed with date-palm fiber and covered with leather, were prepared. The Messenger of God ﷺ said to 'Alī: "When Fāṭimah comes to you, do not do anything until I come." Fāṭimah came accompanied by Umm Ayman and sat in a corner of the house. I ['Alī] was in another corner. Then the Messenger of God ﷺ arrived and said, "Come here, my brother." Umm Ayman said: "Your brother? And you have given your daughter to him?" He replied: "Yes." Then he said to Fāṭimah: "Bring me some water." Fāṭimah brought water in a cup that was in the house. The Messenger of God ﷺ took the water, put some in his mouth, then

poured it back into the vessel. Then he said to Fāṭimah: “Come near me.” She approached, and he sprinkled the water over her head and chest and supplicated: “O, God, I seek protection for her and her progeny from Satan by means of You.” Then he said: “Turn your back to me.” She turned her back, and he sprinkled some of the water between her shoulders, again supplicating: “O, God, I seek protection for her and her progeny from Satan by means of You.” Then he said: “Bring me water.” I [‘Alī] understood what he intended, so I stood, filled the cup with water, and gave it to him. He took it, put some in his mouth, then poured it back. He said to me: “Come near me.” He sprinkled that water on my head and chest and said: “O, God, I seek protection for him and his progeny from Satan by means of You.” Then he said: “Turn your back to me.” I turned, and he poured the remaining water between my shoulders, supplicating once more: “O, God, I seek protection for him and his progeny from Satan by means of You.” Then he said to ‘Alī: “Go to your wife in the name of God and with His blessing.”⁵⁸⁴

The Ḥadīth of ‘Abd Allāh ibn ‘Abbās Regarding the Marriage Proposal of ‘Alī for Fāṭimah: This narration from ‘Abd Allāh ibn ‘Abbās is reported in *al-Muṣannaf* by ‘Abd al-Razzāq. Upon examining the chain of transmission, it is found that two of the narrators are problematic. In fact, we had initially intended to omit this report. However, since the narration found in *al-Sharī‘ah* by Abū Bakr Muḥammad ibn al-Ḥusayn al-Ājurri has trustworthy (*thiqaḥ*) transmitters and contains greater detail, we have deemed it appropriate to include this version as well. Many individuals sought the hand of Fāṭimah from the Messenger of God ﷺ, but whoever proposed was rejected. This continued until everyone lost hope. Then Sa’d ibn Mu’ādh encountered ‘Alī and said: “By God, the Messenger of God ﷺ is reserving Fāṭimah for you. He wants to give her to you, and that is why he refuses everyone else.” ‘Alī said: “Do you truly think so? I am not just anyone. I am not someone whose worldly status would be coveted. It is well known that I possess neither gold nor silver. Nor am I a disbeliever who has changed his religion and whom the Prophet hopes to win over to Islam. In fact, I was among the first to

⁵⁸⁴ Muḥammad ibn Ḥibbān, *al-Iḥsān (al-Taḳāṣīm wa-al-anwā’)*, ed. Ibn Balabān, 15:393 #6944; Sulaymān ibn Aḥmad al-Ṭabarānī, *al-Muḥam al-kabīr*, 16:262 #18454.

accept Islam.” Sa’d said: “Please, relieve me of my distress. If you do this, you will have brought me peace of mind.” ‘Alī asked: “What should I say?” Sa’d replied: “Say, ‘I have come to seek from God and His messenger the hand of Muḥammad’s daughter, Fāṭimah.’” So ‘Alī went to the Prophet ﷺ, who at that moment was engaged in prayer. When he had finished, the Prophet ﷺ said: “O, ‘Alī, it seems you have come with a request.” ‘Alī replied: “Yes, I have come seeking from God and His messenger the hand of Muḥammad’s daughter, Fāṭimah.” The Prophet ﷺ responded to him in a low and gentle voice: “Welcome.” Then ‘Alī returned to Sa’d and said: “I did as you instructed, but he only said to me ‘Welcome,’ in a faint tone, and he added nothing more.” Sa’d said: “By the One who sent him as the true Prophet, he has married his daughter to you. For he does not lie, nor does he go back on his word. Please, by God, go to him tomorrow and say: ‘O, Messenger of God, when will my marriage take place?’” ‘Alī replied: “This is even harder for me than the first time. Should I say: ‘O, Messenger of God, when will you fulfill my need?’” Sa’d said: “Say it exactly as I told you.” ‘Alī went and said, “O, Messenger of God, when will my wedding be?” The Messenger of God replied, “If God wills, on Tuesday.” Immediately thereafter, he summoned Bilāl and said, “O, Bilāl, I have married my daughter to my cousin. I wish for serving food at the wedding (the *walimah*) to become a custom of my community. Go to the flock of sheep, bring one sheep and four or five measures of flour. Prepare it all in a single vessel. Perhaps I will invite the Muhājirūn [those in Madīnah who came from Makkah] and the Anṣār [the local Madīnans who helped them]. When you have prepared it, inform me.” Bilāl did as he was instructed. He placed the prepared dish before him. The Messenger of God ﷺ placed his hand on the top of the dish and prayed for it to be blessed. Then he said, “Invite the people to the mosque in groups. Let them come in by groups.” The invitees came in groups. One group would eat and then leave, after which he said, “Let that group not return again.” After one group left, another group came in to eat. It continued thus until all had eaten and departed. That dish sufficed for everyone. Then the Prophet ﷺ approached what remained of the food, prayed for its blessing, and said, “O, ‘Alī and Bilāl, take this to your mothers (i.e., your wives) and say to them: Let them eat from it, and also feed those who are present.”

The Messenger of God ﷺ then went to the women's section and said to them, "I have married my daughter to my cousin. You know the position she holds with me. Today I am giving her to him. She is also your daughter, so do what is necessary." There was a curtain between the Prophet and the women. The women immediately set to work. They applied perfume to her and adorned her with jewelry. They prepared a bed stuffed with palm fiber, a cushion from Khaybar, a bed covering, and a washbasin. After completing the necessary tasks, they departed, leaving Umm Ayman standing guard at the door. The Messenger of God ﷺ entered the house with 'Alī and sat down. Fāṭimah was with the women, and a curtain separated her. The Prophet called out, "O, Fāṭimah!" She came forward. When she saw her husband seated with the Messenger of God, she became shy and began to weep. The Messenger of God said, "Come near to me." Fāṭimah approached. He took both their hands, attempting to place Fāṭimah's hand into 'Alī's. Fāṭimah, in her modesty, began to weep again. The Messenger of God looked at 'Alī and, thinking she wept due to 'Alī's lack of wealth, said, "I have not fallen short in arranging your marriage. I have married you to the best of my family. I swear by God, I have married you to a master of this world and one of the righteous in the Hereafter." Then Fāṭimah allowed her hand to be placed into his. The Prophet ﷺ said, "Go to your home. May God unite you and bring about righteousness between you. Do not do anything until I come to you." Each returned to their place. The Mothers of the Believers and the other women were present with them. A curtain separated 'Alī from them. Fāṭimah remained with the women.

Shortly thereafter, the Messenger of God came and knocked on the door. Umm Ayman asked, "Who is it?" The Messenger of God replied, "I am the Messenger of God." Umm Ayman opened the door for him and said, "May my mother and father be sacrificed for you!" The Messenger of God asked, "O, Umm Ayman, where is my brother?" Umm Ayman replied, "Who is your brother?" He said, "'Alī, the son of Abū Ṭālib." Umm Ayman said, "O, Messenger of God, he is your brother, and yet you are marrying your daughter to him?" The Prophet ﷺ said, "Yes." Umm Ayman responded, "Only through you are the lawful and the unlawful known." When the Messenger of God entered, the women immediately departed from the house. Asmā' bint 'Umayy stayed at home. When she saw the Messenger of God ﷺ, she wanted to

leave. The Messenger of God ﷺ said, “Who are you? Stay in your place, do not go out.” Asmā’ said, “May my mother and father be sacrificed for you, I am Asmā’, the daughter of ‘Umayy. I am here to protect your daughter. Because every girl who gets married has a need or a desire, and she must be with a woman who will fulfill that need and assist her.” The Messenger of God ﷺ asked, “Did you come out for this reason only?” Asmā’ replied, “The trustworthy spirit (Jibrīl) comes to you with revelation. Yes, I swear by God who sent you as the true Prophet, I am not lying. (I came for this reason.)”

Upon this, the Messenger of God ﷺ prayed, “O, God, I ask You to protect her from the accursed Satan, from all sides, above her, below her, in front of her, behind her, on her right and on her left.” Then he called for Fāṭimah, and she came. When she saw that the Messenger of God ﷺ was sitting with her, she cried. The Messenger of God ﷺ thought that she was crying because she had no wealth, and he showed her compassion, saying, “Why are you crying? I have not shown any fault regarding your marriage. I have chosen the best of my family for you. I swear by God, who holds my soul, I have married you to a noble man in this world, and he is among the righteous in the Hereafter.” Thus, he convinced her. The Messenger of God ﷺ then said to Asmā’, “Fill a basin with water and bring it to me.” Asmā’ filled the basin with water and brought it to him. The Messenger of God ﷺ took a little water into his mouth, then poured it into the basin. He washed his face and feet with the water and said, “O, God, they are from me and I am from them. O, God, just as You have purified me and removed impurity from me, purify them as well.” After this, he called Fāṭimah to him. Fāṭimah came to him with her veil. She took a handful of water from the basin and poured it on her chest. Then she took another handful and poured it on her back. She took a third handful and poured it on her head. Repeating the same prayer, “O, God, they are from me and I am from them. O, God, just as You have purified me and removed impurity from me, purify them as well.”

He then ordered her to drink the remaining water, to rinse her mouth and nose with it, and to perform ablution (*wudū*). He asked for another basin of water. He did the same for ‘Alī as he did for Fāṭimah, prayed for him as he had prayed for Fāṭimah, and said, “Now go to your house. May God unite you, bless your secret, and reform you.” After making this prayer, he closed the door behind them with his own hands.

‘Abd Allāh ibn ‘Abbās and Asmā’ bint ‘Umayy narrated the following: Asmā’ said, “The Messenger of God continued to pray for them until he reached his home, without including anyone else.”⁵⁸⁵

Buraydah ibn al-Ḥāsib al-Aslamī briefly narrated the marriage of Fāṭimah.⁵⁸⁶ Due to an error in the narration, it is important to note the following: 1) Ibn Ḥajar, in *al-Maṭālib al-‘āliyah bi zawā’id al-thamānīyah*, while transmitting the narration regarding Fāṭimah’s marriage, states: “Asmā’ bint ‘Umayy was at this time in Abyssinia with her husband, Ja‘far, and there is no disagreement on this. Likely, the Asmā’ mentioned in the narrations is not the same, but rather her sister, Salmā bint ‘Umayy. Salmā is the wife of Ḥamzah, the son of ‘Abd al-Muṭṭalib.”⁵⁸⁷ This same error has occurred in narrations regarding the marriage of the Mother of the Believers, ‘Ā’ishah. Some narrators mistakenly referred to Asmā’ bint Yazīd ibn al-Sakan instead of Asmā’ bint ‘Umayy. This is incorrect. As stated above, Asmā’ bint ‘Umayy was still in Abyssinia with her husband at the time. The correct narration is from Asmā’ bint Yazīd. Nūr al-Dīn al-Haythamī, ‘Abd al-Raḥīm al-‘Irāqī, and al-Suyūṭī have highlighted this point.⁵⁸⁸ 2) Some Shī‘ī sources narrate Fāṭimah’s wedding as follows: Fāṭimah was mounted on the white mule of the Messenger of God ﷺ, and she was taken to her house by a large group, including Ḥamzah, ‘Aqīl, and Ja‘far, with the Muhājirūn and Anṣār accompanying them.

⁵⁸⁵ Abū Bakr Muḥammad ibn al-Ḥusayn al-Ājurī, *al-Sharī‘ah*, 4:281 #1568; ‘Abd al-Razzāq ibn Hammām al-Ṣan‘ānī, *al-Muṣannaf*, 5:485 #9781; Aḥmad ibn Ḥanbal, *Faḍā’il al-ṣaḥābah*, 2:568 #958; Aḥmad ibn Shu‘ayb al-Nasā’ī, *al-Sunan al-kubrā*, 7:452 #8455, *Khaṣā’iṣ ‘Alī*, 137 #124; Muḥammad ibn ‘Abd Allāh al-Ḥākim, *al-Mustadrak*, 3:159 #4752; Sulaymān ibn Aḥmad al-Ṭabarānī, *al-Muḥam al-kabūr*, 17:384 #19844; Abū Bishr Muḥammad ibn Aḥmad al-Dūlābī, *Al-Dhurriyah al-tāhirah*, 104 #91.

⁵⁸⁶ Aḥmad ibn Shu‘ayb al-Nasā’ī, *al-Sunan al-kubrā*, 9:106 #10016, *Amal al-yawm wa-al-layla*, 252–258; Aḥmad ibn Ḥanbal, *al-Musnad*, 5:359 #23085; Abū Bakr Aḥmad ibn ‘Umar al-Bazzār, *al-Baḥr al-zakhkhār (Musnad al-Bazzār)*, 10:339 #4471; Sulaymān ibn Aḥmad al-Ṭabarānī, *al-Muḥam al-kabūr*, 1:495 #1138; Aḥmad ibn Muḥammad Abū Ja‘far al-Ṭaḥāwī, *Sharḥ mushkil al-āthār*, 15:201 #5947; al-Rayyānī, *al-Musnad*, 14–36; Abū Bishr Muḥammad ibn Aḥmad al-Dūlābī, *Al-Dhurriyah al-tāhirah*, 103 #90; Muḥammad ibn Sa’d, *al-Ṭabaqāt al-kubrā*, 8:21 #9798.

⁵⁸⁷ Aḥmad ibn ‘Alī ibn Ḥajar al-‘Asqalānī, *al-Maṭālib al-‘āliyah bi-zawā’id al-masānīd al-thamānīyah*, 5:142, 8:240.

⁵⁸⁸ Nūr al-Dīn ‘Alī ibn Abī Bakr al-Haythamī, *Majma‘ al-zawā’id wa-manba‘ al-fawā’id*, 4:51, 61, 78; ‘Abd al-Raḥīm al-‘Irāqī, *Takhrīj aḥādīth Ihyā’ ulūm al-dīn*, 4:237; ‘Abd al-Raḥmān Jalāl al-Dīn al-Suyūṭī, *Jāmi‘ al-aḥādīth*, 7:521.

There are several mistakes in this account:

a. The white mule of the Messenger of God ﷺ, known as Duldul, was a gift to him from the ruler of Egypt, al-Muqawqis, in the seventh year of the hijrah.

b. ‘Aqīl embraced Islam after the conquest of Makkah.

c. Ja‘far and his wife Asmā’ returned from Abyssinia following the conquest of Khaybar.

Fāṭimah’s marriage, however, took place in the second year of the hijrah.

The dowry that ‘Alī gave to Fāṭimah: When narrating their marriage, we also mentioned the dowry. The narration regarding this is as follows. ‘Abd Allāh ibn ‘Abbās and his narration: ‘Alī said: “When I sought Fāṭimah’s hand in marriage, the Messenger of God ﷺ asked, ‘Do you have anything to give her?’ I replied, ‘I do not.’ The Messenger of God ﷺ then asked, ‘Where is the coat of mail (*ḥutamī* armor) I gave you on such and such a day?’”⁵⁸⁹ I replied, ‘It is with me.’ The Messenger of God ﷺ said, ‘Give that to her’.”⁵⁹⁰

The preparations ‘Alī made for the marriage: In the narration from *Ṣaḥīḥ al-Bukhārī* that we mentioned while discussing the spoils of war: ‘Alī (God be pleased with him) said: “From the spoils of the Battle of Badr, I received an old camel. The Messenger of God ﷺ also gave me an old camel from the khums (the fifth of war spoils). When I wanted to marry Fāṭimah, I made an agreement with a jeweler from the Banū Qaynuqā’

⁵⁸⁹ *Ḥutamī*: Abū Sulaymān Ḥamd ibn Muḥammad al-Khaṭṭābī explained that this word is a *nisbah* to Ḥutmah ibn Muḥārib, a sub-branch of the ‘Abd al-Qays tribe, who were armor-makers. Another view says the name comes from armor that breaks swords. Abū Sulaymān Ḥamd ibn Muḥammad al-Khaṭṭābī, *Ma‘ālim al-sunan (Sharḥ sunan Abī Dāwūd)*, 3:215; Ibn al-Athīr al-Mubārak ibn Muḥammad al-Jazarī, *al-Nihāyah fī gharīb al-ḥadīth wa-al-athar*, 1402.

⁵⁹⁰ Abū Dāwūd Sulaymān ibn al-Ash‘ath, *al-Sunan*, 2:462 #2125, 2126; Aḥmad ibn Ḥanbal, *al-Musnad*, 1:41 #603; Aḥmad ibn Shu‘ayb al-Nasā’ī, *al-Sunan al-kubrā*, 5:242 #5541, *al-Mujtabā*, 6:129 #3375, 3376; Muḥammad ibn Ḥibbān, *al-Ṣaḥīḥ*, 15:369 #6945, 6946; al-Ḥumaydī ‘Abd Allāh ibn al-Zubayr, *al-Musnad*, 1:45 #41; Abū Bakr Aḥmad ibn ‘Umar al-Bazzār, *al-Baḥr al-zakḥkhār (Musnad al-Bazzār)*, 2:110 #461; Sulaymān ibn Aḥmad al-Ṭabarānī, *al-Muṣam al-kabīr*, 1:86 #173, 1:106 #175, 10:40 #11798, 10:49 #11831, 11:346 #11966; Abū Ya‘lā Aḥmad ibn ‘Alī, *al-Musnad*, 4:328 #2439; Abū Bakr Aḥmad ibn al-Ḥusayn al-Bayhaqī, *al-Sunan al-kubrā*, 7:383 #14350, 10:454 #21295; Sa‘īd ibn Manṣūr, *al-Sunan*, 1:167 #600.

to accompany me in collecting *ẓr* grass (used for weaving mats) to sell to the jewelers for the wedding feast.”⁵⁹¹

Fāṭimah’s dowry: ‘Alī said: “The Messenger of God ﷺ gave Fāṭimah as her dowry a velvet cover woven from wool and a pillow made of leather filled with palm fiber.”⁵⁹² Another narration from ‘Alī goes as follows: “When the daughter of the Messenger of God ﷺ was given to me in marriage, the night of our wedding, our bedding was made from a ram’s skin.”⁵⁹³ According to another narration: “As household items, we had a ram’s skin. We slept on one part of it, and Fāṭimah used another part to knead dough.”⁵⁹⁴

Fāṭimah’s household items: From the previous narrations, it is understood that Fāṭimah and the items in her home included the following: The floor of the house was made of fine sand. There was a mattress made of leather filled with palm fiber and a pillow made of leather filled with palm fiber. A sheep’s skin was used for sitting. There was a hand mill, a sieve, a towel, a (probably wooden) cup, a small water pitcher, and a mat.⁵⁹⁵

A division of labor was agreed between ‘Alī and Fāṭimah:

عَنْ ضَمْرَةَ بْنِ حَبِيبٍ قَالَ: قَضَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى ابْنَتِهِ فَاطِمَةَ بِخِدْمَةِ الْبَيْتِ، وَقَضَى عَلَى عَلِيٍّ بِمَا كَانَ حَارِجًا مِنَ الْبَيْتِ مِنَ الْخِدْمَةِ.

Ḍamrah ibn Ḥabīb narrated, saying: The Messenger of God ﷺ assigned the household tasks to Fāṭimah and the outdoor tasks to Ali.⁵⁹⁶

Ali and Fāṭimah’s residence when they got married:

عَنْ أَبِي جَعْفَرٍ قَالَ: «لَمَّا قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ نَزَلَ عَلَى أَبِي أَيُّوبَ سَنَةً أَوْ نَحْوَهَا. فَلَمَّا تَزَوَّجَ عَلِيٌّ فَاطِمَةَ قَالَ لِعَلِيٍّ: اطْلُبْ

⁵⁹¹ Muḥammad ibn Ismā‘īl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, 3:78 #2089.

⁵⁹² Muḥammad ibn Ḥibbān, *al-Taqāsim wa-al-anwā‘* (Ibn Balabān’s arrangement of *al-Iḥsān*), 15:398 #6947.

⁵⁹³ Ibn Mājah Muḥammad ibn Yazīd, *al-Sunan*, 5:260 #4154.

⁵⁹⁴ Wakī‘ ibn al-Jarrāḥ, *al-Ẓuhd*, 54 #114.

⁵⁹⁵ Muḥammad ‘Abduh Yamānī, *Innahā Fāṭimah al-Ẓahrā’*, 160.

⁵⁹⁶ Ibn Abī Shaybah ‘Abd Allāh ibn Muḥammad, *al-Muṣannaḥ*, 10:165; Hannād ibn al-Sarī, *al-Ẓuhd*, 2:386 #750; Abū Nu‘aym Aḥmad ibn ‘Abd Allāh, *Ḥilyat al-awliyā’ wa-ṭabaqāt al-aṣfiyā’*, 6:104 #29677.

مَنْزِلًا. فَطَلَبَ عَلِيٌّ مَنْزِلًا، فَأَصَابَهُ مُسْتَأْخِرًا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَيْلًا، فَجَنَى بِهَا فِيهِ. فَجَاءَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَيْهَا فَقَالَ: إِنِّي أُرِيدُ أَنْ أُحَوِّلَكَ إِلَيَّ. فَقَالَتْ لِرَسُولِ اللَّهِ: فَكَلِّمْ حَارِثَةَ بَنَ النُّعْمَانِ أَنْ يَتَحَوَّلَ عَنِّي. فَقَالَ رَسُولُ اللَّهِ: قَدْ تَحَوَّلَ حَارِثَةُ عَنَّا حَتَّى قَدِ اسْتَحْيَيْتُ مِنْهُ. فَبَلَغَ ذَلِكَ حَارِثَةً، فَتَحَوَّلَ. وَجَاءَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّهُ بَلَغَنِي أَنَّكَ تُحَوِّلُ فَاطِمَةَ إِلَيْكَ، وَهَذِهِ مَنَازِلِي، وَهِيَ أَسْقَبُ بُيُوتِ بَنِي النَّجَّارِ بِكَ، وَإِنَّمَا أَنَا وَمَالِي لِلَّهِ وَلِرَسُولِهِ. وَاللَّهِ يَا رَسُولَ اللَّهِ، الْمَالُ الَّذِي تَأْخُذُ مِنِّي، أَحَبُّ إِلَيَّ مِنَ الَّذِي تَدْعُ. فَقَالَ رَسُولُ اللَّهِ: صَدَقْتَ بَارَكَ اللَّهُ عَلَيْكَ. فَحَوَّلَهَا رَسُولُ اللَّهِ إِلَى بَيْتِ حَارِثَةَ.»

Ja'far's father, Muḥammad al-Bāqir, narrated: When the Messenger of God ﷺ arrived in Madīnah, he stayed at the house of Abū Ayyūb for about a year. When 'Alī married Fāṭimah, the Messenger of God ﷺ said to 'Alī, "Look for a house for yourself." 'Alī searched for a house. The house he found was a little farther from the Prophet ﷺ. That is where the marriage took place. The Prophet ﷺ came to Fāṭimah and said, "I want to bring you close to me." Fāṭimah said to the Prophet, "Speak to Ḥārithah ibn Nu'mān and ask him to give us his house." The Messenger of God ﷺ replied, "Ḥārithah has already given us so much that I am now too shy to ask him for more." Ḥārithah heard this. He gave his house to them and came to the Messenger of God ﷺ saying, "O, Messenger of God, I heard that you want to bring Fāṭimah to you. My houses are the closest to the houses of the Banū Najjār. I and my wealth belong to God and His messenger. I swear by God, the wealth you have taken from me is more beloved to me than the wealth you have left for me." The Messenger of God ﷺ said, "You are speaking the truth. May God bless you." Upon this, the Messenger of God ﷺ moved Fāṭimah to Ḥārithah's house.⁵⁹⁷

The ḥadīth of 'Alī describing their ascetic lifestyle:

⁵⁹⁷ Muḥammad ibn Sa'd, *al-Ṭabaqāt al-kubrā*, 8:22 #9808, 8:166 #10373.

عَنْ عَلِيٍّ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا زَوَّجَهُ فَاطِمَةَ بَعَثَ مَعَهُ بِحَمِيلَةٍ، وَوِسَادَةٍ مِنْ أَدَمٍ حَشَوُهَا لَيْفٌ، وَرَحِيَيْنِ، وَسِقَاءٍ، وَجَرَّتَيْنِ. فَقَالَ عَلِيٌّ لِفَاطِمَةَ ذَاتَ يَوْمٍ: وَاللَّهِ لَقَدْ سَنَوْتُ حَتَّى لَقِدِ اسْتَكَيْتُ صَدْرِي. قَالَ: وَقَدْ جَاءَ اللَّهُ أَبَاكَ بِسَيِّئٍ، فَادْهَبِي فَاسْتَحْدِمِيهِ. فَقَالَتْ: وَأَنَا وَاللَّهِ قَدْ طَحَنْتُ حَتَّى مَجَلَّتْ يَدَايِ. فَأَتَتِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَقَالَ: مَا جَاءَ بِكَ أَيْ بُنِيَّةُ؟ قَالَتْ: جِئْتُ لَأُسَلِّمَ عَلَيْكَ، وَاسْتَحَيْتُ أَنْ تَسْأَلَهُ وَرَجَعْتُ. فَقَالَ: مَا فَعَلْتَ؟ قَالَتْ: اسْتَحَيْتُ أَنْ أَسْأَلَهُ. فَأَتَيْنَاهُ جَمِيعًا. فَقَالَ عَلِيٌّ: يَا رَسُولَ اللَّهِ، وَاللَّهِ لَقَدْ سَنَوْتُ حَتَّى اسْتَكَيْتُ صَدْرِي. وَقَالَتْ فَاطِمَةُ: قَدْ طَحَنْتُ حَتَّى مَجَلَّتْ يَدَايِ، وَقَدْ جَاءَكَ اللَّهُ بِسَيِّئٍ وَسَعَةٍ فَأَحْدِمْنَا. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: وَاللَّهِ لَا أُعْطِيكُمَا وَأَدْغُ أَهْلَ الصُّفَّةِ تَطْوَى بُطُونُهُمْ، لَا أَجِدُ مَا أَنْفِقُ عَلَيْهِمْ. وَلَكِنِّي أَبِيعُهُمْ وَأَنْفِقُ عَلَيْهِمْ أَثْمَانَهُمْ. فَرَجَعَا، فَأَتَاهُمَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَدْ دَخَلَ فِي فَطِيئَتِهِمَا، إِذَا غَطَّتْ رُؤُوسَهُمَا تَكَشَّفَتْ أَفْدَامُهُمَا، وَإِذَا غَطَّتْ أَفْدَامَهُمَا تَكَشَّفَتْ رُؤُوسُهُمَا. فَتَنَارَا، فَقَالَ: مَكَانَكُمَا. ثُمَّ قَالَ: أَلَا أُخْبِرُكُمَا بِخَيْرٍ مِمَّا سَأَلْتُمَانِي؟ قَالَا: بَلَى. فَقَالَ: كَلِمَاتٌ عَلَّمْنِيهِنَّ جِبْرِيلُ، فَقَالَ: تُسَبِّحَانِ فِي دُبُرِ كُلِّ صَلَاةٍ عَشْرًا، وَتُحَمِّدَانِ عَشْرًا، وَتُكَبِّرَانِ عَشْرًا، وَإِذَا أَوَيْتُمَا إِلَى فِرَاشِكُمَا فَسَبِّحَا ثَلَاثًا وَثَلَاثِينَ، وَاحْمَدَا ثَلَاثًا وَثَلَاثِينَ، وَكَبِّرَا أَرْبَعًا وَثَلَاثِينَ. قَالَ: فَوَ اللَّهُ مَا تَرَكْتُهُنَّ مُنْذُ عَلَّمْنِيهِنَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. قَالَ: فَقَالَ لَهُ ابْنُ الْكَوَّاءِ: وَلَا لَيْلَةَ صِفَيْنَ؟ قَالَ: قَاتَلَكُمُ اللَّهُ يَا أَهْلَ الْعِرَاقِ، نَعَمْ، وَلَا لَيْلَةَ صِفَيْنَ.

‘Alī said: When the Messenger of God ﷺ married him to Fāṭimah, he sent her a velvet, a leather pillow filled with palm fibers, two hand mills, a water jug, and two pitchers as her dowry. That day, ‘Alī said to Fāṭimah: “By God, I have drawn so much water from the wells that now I feel pain in my chest. Prisoners have come as spoils. Go to your father

and ask him for a servant,” he said.⁵⁹⁸ Fāṭimah replied: “By God, my hands have become calloused from grinding with the hand mill.” Fāṭimah went to the Messenger of God ﷺ. The Messenger of God ﷺ asked: “My daughter, why have you come?” Fāṭimah said: “I came to greet you and ask about your well-being.” She was ashamed to ask for a servant from the prisoners and returned. ‘Alī asked: “What did you do?” Fāṭimah replied: “I was ashamed to ask.” They both went to the Messenger of God ﷺ. ‘Alī said: “O, Messenger of God, by God, I have drawn so much water from the wells that now I feel pain in my chest.” Fāṭimah said: “My hands have become calloused from grinding with the hand mill. By God, you have received prisoners and abundance. Please give us a servant.” The Messenger of God ﷺ said: “While the people of *suffah* are suffering from hunger, I cannot leave them and give you a servant. I do not have anything to give them. I will sell these prisoners and whatever I earn, I will give to them.” They returned home. The Messenger of God ﷺ came to their house. They were lying under the velvet cover. The cover was small. When they covered their heads, their feet were exposed, and when they covered their feet, their heads were exposed. When they saw the Messenger of God ﷺ, they immediately tried to get up. The Messenger of God ﷺ said: “Stay where you are,” and continued: “Shall I tell you something better than what you have asked for?” ‘Alī and Fāṭimah replied: “Yes.” The Messenger of God ﷺ said: “These are the words that Jibrīl [the angel Gabriel] taught me: After every prayer, say ‘*subḥān Allāh*’ [Glory be to God] ten times, ‘*al-ḥamdu li-llāh*’ [All praises due to God] ten times, and ‘*Allāhu akbar*’ [God is the greatest] ten times. When you go to bed, say ‘*subḥān Allāh*’ [Glory be to God] thirty-three times, ‘*al-ḥamdu li-llāh*’ [All praises due to God] thirty-three times, and ‘*Allāhu akbar*’ [God is the greatest] thirty-four times.” ‘Alī said: “By God, since the Messenger of God ﷺ taught me this, I have never ceased saying them.” Ibn al-Kawwā asked: “Did you say them on the night of *Ṣifīn*?” ‘Alī replied: “O, people of Iraq, may God take your lives. Yes, I did not stop saying them, not even on the night of *Ṣifīn*.”⁵⁹⁹

⁵⁹⁸ ‘Alī was drawing water from a well to irrigate the garden of a Jew for a wage to earn his livelihood.

⁵⁹⁹ Aḥmad ibn Ḥanbal, *al-Musnad*, 1:104, 106 #819, 838; *al-Ṣuḥḥ*, 28 #147; Sulaymān ibn Aḥmad al-Ṭabarānī, *al-Du‘ā’*, 93 #230.

THE CHILDREN OF FĀṬIMAH AND ʿALĪ

Fāṭimah and ʿAlī's children: From this marriage, in the third year of the hijrah, on the fifteenth of Ramadan, their first child was born. The Messenger of God ﷺ named him Ḥasan. He recited the adhan in his ears and performed *tahnik*⁶⁰⁰ on him. On the seventh day, his hair was shaved, and the weight of the shaved hair was given in silver as alms to the poor. The Messenger of God ﷺ sacrificed a ram for him as an *aqīqah* sacrifice. When Ḥasan was still one year old, in the fourth year of the hijrah, on the fifth of Sha'bān, Ḥusayn was born. Just as with his brother Ḥasan, on the seventh day of his birth, his hair was shaved, and the weight of the shaved hair was given in silver as alms to the poor. The Messenger of God ﷺ sacrificed a ram for him as an *aqīqah* sacrifice.⁶⁰¹

In the fifth year of the hijrah, they had a daughter, and the Messenger of God ﷺ named her Zaynab. Two years after Zaynab's birth, in the seventh year of the hijrah, they had another daughter, and she was named Umm Kulthūm by her grandfather. They also had a son named Muḥassin, who passed away at a very young age. [TN: According to the sources of the Ahl al-Bayt, the correct name is Muḥsin. He was named by the Prophet while Fāṭimah was still pregnant, but on the night of the Prophet's death, Fāṭimah suffered blunt force trauma to her abdomen and the fetus aborted.]

Umm Kulthūm married Caliph ʿUmar, and they had a son named Zayd and a daughter named Ruqayyah, but neither of them had descendants. After ʿUmar's death, she married ʿAwn, the son of Ja'far, and after ʿAwn, she married Muḥammad, another son of Ja'far. From this marriage, she had a daughter. After [this] Muḥammad's death, she married ʿAbd Allāh, also the son of Ja'far, but did not have any children from him.

⁶⁰⁰ *Tahnik*: A newborn would be brought to the Prophet ﷺ. He would take a small piece of date, chew it slightly, and place it into the child's mouth. Before the child consumed any milk, the first thing to enter its mouth would be a date moistened by the blessed saliva of the Messenger of God ﷺ.

⁶⁰¹ Abū ʿUmar Yūsuf ibn ʿAbd Allāh ibn ʿAbd al-Barr, *al-Istīʿāb*, 1:116; Aḥmad ibn ʿAlī ibn Ḥajar, *al-Iṣābah*, 2:76 #1726; Aḥmad ibn Yaḥyā al-Balādhurī, *Ansāb al-ashrāf*, 1:179, 1:296.

The narration that Fāṭimah and her children will not be subjected to punishment:

عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِفَاطِمَةَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ غَيْرُ مُعَذِّبِكَ، وَلَا وَلَدِكَ.

‘Abd Allāh ibn ‘Abbās said: The Messenger of God ﷺ said to Fāṭimah: “God will not punish you or your children.”⁶⁰²

Haythamī, after citing this narration from al-Ṭabarānī, stated: “The narrators of this ḥadīth are trustworthy (reliable).”⁶⁰³ However, in our investigation, we found two unknown narrators in the chain of transmission for this narration. One is Aḥmad ibn Bahrām al-Izajī, and the other is Ismā‘īl ibn Mūsā al-Anṣārī. Additionally, there is ‘Ikrimah, whose status we have clarified. Therefore, this ḥadīth is extremely weak, but it is not fabricated. Ḍiyā’ al-Maqdisī, in his book *al-Mukhtār*, narrates this via the chain of al-Ṭabarānī. He holds the view that Ismā‘īl ibn Mūsā al-Anṣārī in this chain is not the same individual whom Abū Ḥātim al-Rāzī classified as unknown.⁶⁰⁴

عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ: ﴿وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى﴾ قَالَ: مِنْ رِضَا مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَلَّا يَدْخُلَ أَحَدٌ مِنْ أَهْلِ بَيْتِهِ النَّارَ.

‘Abd Allāh ibn ‘Abbās, regarding the interpretation of the verse, “*And your Lord will provide for you, and you will be satisfied*” (Q, al-Ḍuḥā, 93:5), said: “Muḥammad’s being pleased refers to none of the members of his Ahl al-Bayt entering the Fire.”⁶⁰⁵

The Prophet’s attention to Fāṭimah: The declaration that she is the lady of the women of the ummah.

⁶⁰² Sulaymān ibn Aḥmad al-Ṭabarānī, *al-Muḥjam al-kabīr*, 9:460 #11519. Ḍiyā’ al-Maqdisī Muḥammad ibn ‘Abd al-Wāḥid also narrates it in *al-Mukhtārāh* with number 4300 via Ṭabarānī’s transmission; however, it is absent in the printed edition by ‘Abd al-Malik ibn Duḥaysh. We accessed it via the *Jawāmi‘ al-kalim* program.

⁶⁰³ Nūr al-Dīn ‘Alī ibn Abī Bakr al-Haythamī, *Majma‘ al-zawā‘id wa-manba‘ al-fawā‘id*, 9:137.

⁶⁰⁴ Ḍiyā’ al-Maqdisī Muḥammad ibn ‘Abd al-Wāḥid, *al-Mukhtārāh*, #4300.

⁶⁰⁵ Muḥammad ibn Jarīr al-Ṭabarī, *Jāmi‘ al-bayān fī ta’wīl al-Qur’ān*, 24:488 #37862.

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: « أَقْبَلَتْ فَاطِمَةُ تَمْشِي، كَأَنَّ مِشْيَتَهَا مَشْيُ النَّبِيِّ. فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَرْحَبًا بِابْنَتِي، ثُمَّ أَجْلَسَهَا عَنْ يَمِينِهِ أَوْ عَنْ شِمَالِهِ. ثُمَّ أَسَرَ إِلَيْهَا حَدِيثًا فَبَكَتْ. فَقُلْتُ لَهَا: لِمَ تَبْكِينَ؟ ثُمَّ أَسَرَ إِلَيْهَا حَدِيثًا فَضَحِكَتْ. فَقُلْتُ: مَا رَأَيْتُ كَالْيَوْمِ فَرَحًا أَقْرَبَ مِنْ حُزْنٍ. فَسَأَلْتُهَا عَمَّا قَالَ؟ فَقَالَتْ: مَا كُنْتُ لِأُفْشِيَ سِرَّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. حَتَّى فُبِضَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلْتُهَا؟ فَقَالَتْ: أَسَرَ إِلَيَّ إِنَّ جِبْرِيلَ كَانَ يُعَارِضُنِي الْقُرْآنَ كُلَّ سَنَةٍ مَرَّةً، وَإِنَّهُ عَارِضَنِي الْعَامَ مَرَّتَيْنِ. وَلَا أَرَاهُ إِلَّا حَضَرَ أَجْلِي، وَإِنَّكَ أَوَّلُ أَهْلِ بَيْتِي لِحَاقًا بِي، فَبَكَيْتُ. فَقَالَ: أَمَا تَرْضَيْنَ أَنْ تَكُونِي سَيِّدَةَ نِسَاءِ أَهْلِ الْجَنَّةِ أَوْ نِسَاءِ الْمُؤْمِنِينَ، فَضَحِكْتُ لِدَلِيلِكَ ».

‘Ā’ishah said: Fāṭimah came walking, and her walk was as if it were exactly like the walk of the Prophet. The Prophet ﷺ said, “Welcome, my daughter,” and made her sit either on his right or left. Then he whispered something in her ear. Fāṭimah cried. I asked her, “Why are you crying?” He again whispered something in her ear, and this time Fāṭimah smiled. I said, “I have never seen a day like this, where both sorrow and joy were mixed together.” I asked Fāṭimah what he had said to her. She replied, “I will not reveal the secret of the Messenger of God.” When the Prophet ﷺ passed away, I asked her again. She said, “He told me: ‘Every year, Jibrīl would present the Qur’ān to to me once. This year, he presented it to me twice. Because of this, I realize that my time is near. And from my Ahl al-Bayt, the first to join me will be you.’” When she told me this, I wept. Then he told her, “Would you not be pleased to be the leader of the women of Paradise or the leader of the women of the believers?” and that is when she smiled.⁶⁰⁶

In another narration from al-Bukhārī, it is told that Masrūq, the servant of ‘Ā’ishah, said: The Mother of the Believers, ‘Ā’ishah, told me this: We were all with the Prophet’s wives, and none of us had left his side.⁶⁰⁷ Then Fāṭimah came walking. By God, her walk was no different

⁶⁰⁶ Muḥammad ibn Ismā’īl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, 4:248 #3624.

⁶⁰⁷ The Messenger of God, peace and blessings be upon him, would spend each night in the house of one of his wives, acting justly in this matter. After the ‘aṣr prayer, he would go to the house where he would spend the night. All his wives

from that of her father. When the Prophet ﷺ saw her, he welcomed her and made her sit on his right or left. Then he whispered something to her ear, and she began to cry. When he whispered again, Fāṭimah began to smile. I asked her, “When the Prophet was with us, he whispered something to you, and you began to cry. After he left, I asked you about it, and you refused to reveal it. Now that he has passed away, can you tell me what he said?” She replied, “I will tell you now. The first secret he whispered was, ‘Every year, Jibrīl would present the Qur’ān to me once, but this year, he presented it to me twice. Because of this, I realize that my end is near. Be mindful of God and be patient, for I am your best predecessor.’” When I heard this, I cried. Then the second time, the Prophet whispered, ‘O, Fāṭimah, would you not be pleased to be the leader of the believing women, or the leader of the women of this Ummah?’” When I heard this, I smiled.⁶⁰⁸

The Ḥadīth of Ḥudhayfah ibn al-Yamān:

عَنْ حُذَيْفَةَ قَالَ: سَأَلْتَنِي أُمِّي مَتَى عَهْدُكَ؟ تَعْنِي بِالنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَقُلْتُ: مَا لِي بِهِ عَهْدٌ مُنْذُ كَذَا وَكَذَا. فَنَالَتْ مِنِّي. فَقُلْتُ لَهَا: دَعِينِي أَتِيَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأُصَلِّيَ مَعَهُ الْمَغْرِبَ وَأَسْأَلُهُ أَنْ يَسْتَغْفِرَ لِي وَلَكَ. فَأَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَصَلَّيْتُ مَعَهُ الْمَغْرِبَ فَصَلَّى حَتَّى صَلَّى الْعِشَاءَ، ثُمَّ انْقَلَبَ فَتَبِعْتُهُ. فَسَمِعَ صَوْتِي، فَقَالَ: «مَنْ هَذَا حُذَيْفَةُ؟ قُلْتُ: نَعَمْ. قَالَ: مَا حَاجَتُكَ؟ غَفَرَ اللَّهُ لَكَ وَلِأُمِّكَ. قَالَ: إِنَّ هَذَا مَلَكٌ لَمْ يَنْزِلِ الْأَرْضَ قَطُّ قَبْلَ

would gather in that house, sit and converse for a while, and then return to their homes before sunset. All nine of his wives’ houses were behind the Prophet’s Mosque and opened onto a shared courtyard. Only ‘Ā’ishah’s room had two doors—one opening to the courtyard, the other to the mosque.

⁶⁰⁸ Muḥammad ibn Ismā’īl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, 8:79 #6285; Muslim ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim*, 7:142 #6467, 6468; this ḥadīth was also narrated through 134 transmissions by many scholars such as Ibn Mājah, Aḥmad ibn Ḥanbal, Aḥmad ibn Shu‘ayb al-Nasā’ī, Abū Dāwūd al-Ṭayālīsī, Muḥammad ibn Ḥibbān, al-Ḥākim, al-Bayhaqī, and al-Bazzār; Muḥammad ibn ‘Īsā al-Tirmidhī, *al-Sunan*, 6:184 #3873. According to Tirmidhī, Umm Salamah reported this incident occurred during the conquest of Makkah, indicating that it [the narration] happened after the conquest.

هَذِهِ اللَّيْلَةِ. اسْتَأْذَنَ رَبَّهُ أَنْ يُسَلِّمَ عَلَيَّ، وَبَشَّرَنِي بِأَنَّ فَاطِمَةَ سَيِّدَةَ نِسَاءِ أَهْلِ الْجَنَّةِ. وَأَنَّ الْحَسَنَ وَالْحُسَيْنَ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ.»

The ḥadīth narrated by Ḥudhayfah ibn al-Yamān and recorded by Tirmidhī is as follows: Ḥudhayfah said: My mother asked me, referring to the Prophet ﷺ, “How long has it been since you last met with him?” I replied, “It has been this long.” My mother scolded me. I said to her, “Leave me, I want to go to the Prophet ﷺ. I will pray the sunset prayer with him and ask him to seek forgiveness for both of us.” I went to the Prophet ﷺ and prayed the sunset prayer with him. He prayed until the night prayer. After performing the night prayer, he departed. I followed him. When he heard my footsteps, he asked, “Who is this? Is it Ḥudhayfah?” I replied, “Yes.” He then said, “What is your request? May God forgive you and your mother.” He continued: “This is an angel who had never descended to the earth before this night. He asked permission from his Lord to come down to greet me and to inform me that Fāṭimah is the leader of the women of Paradise and that Ḥasan and Ḥusayn are the leaders of the youth of Paradise.”⁶⁰⁹

Now, moving on to the ḥadīth of Abū Hurayrah.

عَنْ أَبِي هُرَيْرَةَ. عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «نَزَلَ مَلَكٌ مِنَ السَّمَاءِ، فَبَشَّرَنِي أَنَّ فَاطِمَةَ سَيِّدَةُ نِسَاءِ أُمَّتِي، وَأَنَّ الْحَسَنَ وَالْحُسَيْنَ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ.»

Abū Hurayrah narrated, saying: The Prophet ﷺ said, “An angel descended from the heavens and gave me the glad tidings: ‘Fāṭimah is the leader of the women of the ummah. Ḥasan and Ḥusayn are the leaders of the youth of Paradise.’”⁶¹⁰

Imām al-Tabarānī’s narration is as follows: Abū Hurayrah narrated that the Messenger of God ﷺ said: “An angel from the heavens, who had never visited before, asked permission from God to visit. When it came, it gave the glad tidings that Fāṭimah is the leader of the women of

⁶⁰⁹ Muḥammad ibn ‘Īsā al-Tirmidhī, *al-Sunan*, 6:127 #3781.

⁶¹⁰ Aḥmad ibn Shu‘ayb al-Nasā’ī, *al-Sunan al-kubrā*, 10:429 #11949.

my ummah.”⁶¹¹ Nūr al-Dīn al-Haythamī stated: This ḥadīth was narrated by al-Tabarānī. Except for Muḥammad ibn Marwān al-Zuhlī, all the narrators in the chain are from the reliable narrators of Saḥīḥ. Even al-Zuhlī has been authenticated by Ibn Ḥibbān.⁶¹² Regarding the Prophet’s sharing his secret with Fāṭimah: This matter was previously mentioned in earlier narrations. Tirmidhī’s narration also states the following:

عَائِشَةُ أُمُّ الْمُؤْمِنِينَ قَالَتْ: مَا رَأَيْتُ أَحَدًا أَشَبَّ سَمًا وَدَلًّا وَهَدْيًا بِرَسُولِ اللَّهِ فِي قِيَامِهَا وَقُعُودِهَا مِنْ فَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. قَالَتْ: وَكَانَتْ إِذَا دَخَلَتْ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَامَ إِلَيْهَا فَقَبَّلَهَا، وَأَجْلَسَهَا فِي مَجْلِسِهِ. وَكَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا دَخَلَ عَلَيْهَا قَامَتْ مِنْ مَجْلِسِهَا فَقَبَّلَتْهُ وَأَجْلَسَتْهُ فِي مَجْلِسِهَا. فَلَمَّا مَرَضَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَتْ فَاطِمَةُ فَأَكْبَبَتْ عَلَيْهِ فَقَبَّلَتْهُ، ثُمَّ رَفَعَتْ رَأْسَهَا فَبَكَّتْ، ثُمَّ أَكْبَبَتْ عَلَيْهِ ثُمَّ رَفَعَتْ رَأْسَهَا فَضَحِكَتْ. فَقُلْتُ: إِنْ كُنْتُ لَأَظُنُّ أَنَّ هَذِهِ مِنْ أَعْقَلِ نِسَائِنَا، فَإِذَا هِيَ مِنَ النِّسَاءِ. فَلَمَّا تُوُفِّيَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قُلْتُ لَهَا: أَرَأَيْتِ حِينَ أَكْبَبْتِ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرَفَعْتَ رَأْسَكَ فَبَكَيْتِ، ثُمَّ أَكْبَبْتِ عَلَيْهِ فَرَفَعْتَ رَأْسَكَ فَضَحِكْتَ. مَا حَمَلَكَ عَلَى ذَلِكَ؟ قَالَتْ: إِنِّي إِذَا لَبَدْرَةٌ. أَخْبَرَنِي أَنَّهُ مَيِّتٌ مِنْ وَجَعِهِ هَذَا فَبَكَيْتِ، ثُمَّ أَخْبَرَنِي أَنِّي أَسْرَعُ أَهْلِهِ لِحُوقًا بِهِ، فَذَاكَ حِينَ ضَحِكْتَ.

The Mother of the Believers, ‘Ā’ishah, said: “In terms of appearance, demeanor, actions, and posture, I have never seen anyone who resembled the Messenger of God ﷺ more than his daughter Fāṭimah. She continued by saying: When the Messenger of God ﷺ would see her, he would stand up for her, kiss her, and seat her in his place. When he would go to her, she would stand to greet him, kiss him, and seat him in

⁶¹¹ Sulaymān ibn Aḥmad al-Ṭabarānī, *al-Muḥjam al-kabīr*, 16:256 #18439.

⁶¹² Nūr al-Dīn ‘Alī ibn Abī Bakr al-Haythamī, *Majma‘ al-zawā’id wa-manba‘ al-fawā’id*, 9:136 #15191.

her own place. When the Messenger of God ﷺ became ill, Fāṭimah came to him, bent down and kissed him, and when she lifted her head, she wept. She bent down again to him, and when she lifted her head, she smiled. I thought to myself, ‘This is the wisest of our women.’ But I was mistaken, for she was a woman among women. When the Messenger of God ﷺ passed away, I said to her: ‘Do you remember when you first bent over him and when you lifted your head, you wept? And when you bent over again and lifted your head, you smiled? Why did you do that?’ She replied: ‘Had I told you, I would have been a person who does not keep secrets. The first time, I wept because he informed me that he would die from that illness. The second time, I smiled because he told me that I would be the first of the family to join him’.”⁶¹³

The Mother of the Believers, ‘Ā’ishah, acknowledges the virtues and righteousness of Fāṭimah and seeks her testimony on a matter:

قَالَتْ عَائِشَةُ: « مَا رَأَيْتُ أَحَدًا قَطُّ أَفْضَلَ (أَصْدَقَ) مِنْ فَاطِمَةَ غَيْرِ أَبِيهَا.
وَكَانَ بَيْنَهُمَا شَيْءٌ. فَقَالَتْ: يَا رَسُولَ اللَّهِ سَلْهَا، فَإِنَّهَا لَا تَكْذِبُ. »

The Mother of the Believers, ‘Ā’ishah, said: “Other than her father, I have never seen anyone more virtuous than Fāṭimah.” There was something between the Messenger of God ﷺ and ‘Ā’ishah. ‘Ā’ishah said: “O, Messenger of God, ask Fāṭimah, she does not lie.”⁶¹⁴

In the Musnad of Abū Ya‘lā, it is narrated with the wording: “I have never seen anyone speak more truthfully than Fāṭimah.”⁶¹⁵ Nūr al-Dīn al-Haythamī said: This ḥadīth was narrated in *al-Muṣṣaṣṣat* by al-Ṭabarānī and in the *Musnad* of Abū Ya‘lā. However, in the narration of Abū Ya‘lā, ‘Ā’ishah said: “I have never seen anyone speak more truthfully than Fāṭimah.” The narrators in the chain of

⁶¹³ Muḥammad ibn ‘Īsā al-Tirmidhī, *al-Sunan*, 14:27 #4246; Abū Dāwūd Sulaymān ibn al-Ash‘ath, *al-Sunan*, 4:523 #5219; Aḥmad ibn Shu‘ayb al-Nasā‘ī, *al-Sunan al-kubrā*, 7:393 #8311; Muḥammad ibn ‘Abd Allāh al-Ḥākim, *al-Mustadrak*, 4:272 #7715.

⁶¹⁴ Abū Ya‘lā Aḥmad ibn ‘Alī, *al-Musnad*, 4:363 #4700; Sulaymān ibn Aḥmad al-Ṭabarānī, *al-Muṣṣaṣṣat*, 3:137 #2721; Abū Nu‘aym Aḥmad ibn ‘Abd Allāh, *Hilyat al-awliyā’*, 2:41.

⁶¹⁵ Abū Ya‘lā Aḥmad ibn ‘Alī, *al-Musnad*, 4:363 #4700; Abū Nu‘aym Aḥmad ibn ‘Abd Allāh, *Hilyat al-awliyā’*, 2:41.

transmission are those of the *Ṣaḥīḥayn* (al-Bukhārī and Muslim). They are reliable and trustworthy individuals.⁶¹⁶

The Messenger of God ﷺ loved Fāṭimah the most of his household: أُسَامَةُ بْنُ زَيْدٍ قَالَ: كُنْتُ جَالِسًا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، إِذْ جَاءَ عَلِيُّ وَالْعَبَّاسُ يَسْتَأْذِنَانِ. فَقَالَ: يَا أُسَامَةُ اسْتَأْذِنْ لَنَا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَقُلْتُ يَا رَسُولَ اللَّهِ عَلِيُّ وَالْعَبَّاسُ يَسْتَأْذِنَانِ. فَقَالَ « أَتَذَرِي مَا جَاءَ بِهِمَا ». قُلْتُ: لَا أَذَرِي. فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: « لِكَيْتِي أَذَرِي ». فَأَذِنَ لَهُمَا، فَدَخَلَا، فَقَالَ: يَا رَسُولَ اللَّهِ، جِئْنَاكَ نَسْأَلُكَ أَيُّ أَهْلِكَ أَحَبُّ إِلَيْكَ؟ قَالَ: « فَاطِمَةُ بِنْتُ مُحَمَّدٍ ». فَقَالَ: مَا جِئْنَاكَ نَسْأَلُكَ عَنْ أَهْلِكَ. قَالَ: « أَحَبُّ أَهْلِي إِلَيَّ مَنْ قَدْ أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتُ عَلَيْهِ أُسَامَةُ بْنُ زَيْدٍ ». قَالَ: ثُمَّ مَنْ؟ قَالَ: « ثُمَّ عَلِيُّ بْنُ أَبِي طَالِبٍ ». قَالَ الْعَبَّاسُ: يَا رَسُولَ اللَّهِ جَعَلْتَ عَمَكَ آخِرَهُمْ. قَالَ: « لِأَنَّ عَلِيًّا قَدْ سَبَقَكَ بِأَهْجَرَةٍ ».

Usāmah ibn Zayd said: I was sitting with the Messenger of God ﷺ when ‘Alī and al-‘Abbās came and asked for permission to enter. I said, “O, Messenger of God, ‘Alī and al-‘Abbās are asking for permission.” They asked, “Do you know why they have come?” I said, “No, I do not know.” The Messenger of God ﷺ said, “I know.” He gave them permission, and they entered. They said, “O, Messenger of God, we have come to ask who you love the most among your family.” He replied, “I love the daughter of Muḥammad, Fāṭimah, the most.” They said, “We did not come to ask about your family.” He said, “The one I love the most among my family is Usāmah ibn Zayd, whom God has blessed and whom I have been kind to.” “Who comes after him?” they asked. He said, “After him comes ‘Alī.” Upon this, al-‘Abbās said, “O, Messenger of God, have you placed your uncle at the very end?” He replied, “Because ‘Alī emigrated before you.” Al-Tirmidhī said: This ḥadīth is authentic and sound.⁶¹⁷

⁶¹⁶ Nūr al-Dīn ‘Alī ibn Abī Bakr al-Haythamī, *Majma‘ al-zawā‘id wa-manba‘ al-fawā‘id*, 9:136 #15193.

⁶¹⁷ Muḥammad ibn ‘Īsā al-Tirmidhī, *al-Sunan*, 13:451 #4190; Abū Bakr Aḥmad ibn ‘Umar al-Bazzār, *al-Baḥr al-zakḥkhār (Musnad al-Bazzār)*, 7:71 #2620; Sulaymān ibn

Who is the most beloved and valuable person in the sight of the Messenger of God ﷺ?

عَنِ ابْنِ عَبَّاسٍ قَالَ: « دَخَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى عَلِيٍّ وَفَاطِمَةَ وَهُمَا يَضْحَكَانِ. فَلَمَّا رَأَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَكَتَا. فَقَالَ لَهُمَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا لَكُمَا، كُنْتُمَا تَضْحَكَانِ فَلَمَّا رَأَيْتُمَانِي سَكَتُمَا؟ فَبَادَرَتْ فَاطِمَةُ فَقَالَتْ: يَا أَبِي أَنْتَ يَا رَسُولَ اللَّهِ، قَالَ هَذَا: أَنَا أَحَبُّ إِلَى رَسُولِ اللَّهِ مِنْكَ. فَقُلْتُ: بَلْ أَنَا أَحَبُّ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْكَ. فَتَبَسَّمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَقَالَ: يَا بُنَيَّةُ لَكَ رِقَّةُ الْوَلَدِ، وَعَلَيَّ أَعَزُّ عَلَيَّ مِنْكَ. »

‘Abd Allāh ibn ‘Abbās said: The Messenger of God ﷺ went to the house of ‘Alī and Fāṭimah and saw them laughing. When they saw the Messenger of God ﷺ, they fell silent. The Messenger of God ﷺ said, “What happened to you? You were laughing, but when you saw me, you became silent.” Fāṭimah spoke up and said, “May I be sacrificed for you. This (‘Alī) loves you more than he loves me.” I (‘Abbās) said, “The Messenger of God ﷺ loves me more than he loves you.” The Messenger of God ﷺ smiled and said, “My little girl, you have a love for your child. ‘Alī is more beloved to me than you.”⁶¹⁸ Nūr al-Dīn al-Haythamī said: Al-Ṭabarānī narrated this, and the narrators of this ḥadīth are authentic.⁶¹⁹

Fāṭimah, ‘Alī, and their children will be in the same place with the Messenger of God ﷺ on the Day of Judgment:

Aḥmad al-Ṭabarānī, *al-Muḥjam al-kabūr*, 16:256 #18440; Aḥmad ibn ‘Amr al-Shaybānī, *al-Āḥād wa-al-mathānī*, 1:423 #445, 5:396 #2590; Muḥammad ibn ‘Abd Allāh al-Ḥākim, *al-Mustadrak*, 2:417 #3562; Aḥmad ibn ‘Abd Allāh Abū Nu‘aym al-Iṣfahānī, *Ma‘rifat al-ṣaḥābah*, 22:199 #6697; Abū al-Qāsim al-Baghawī, *Musnad Usāmah ibn Zayd*, 1:13 #12.

⁶¹⁸ Sulaymān ibn Aḥmad al-Ṭabarānī, *al-Muḥjam al-kabūr*, 9:279 #10900.

⁶¹⁹ Nūr al-Dīn ‘Alī ibn Abī Bakr al-Haythamī, *Majma‘ al-zawā‘id wa-manba‘ al-fawā‘id*, 9:137 #15195.

عَبْدُ اللَّهِ بْنُ الْحَارِثِ بْنِ نُفَلٍ يَقُولُ: حَدَّثَنَا أَبُو سَعِيدٍ الْخُدْرِيُّ رَضِيَ اللَّهُ عَنْهُ. أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ عَلَى فَاطِمَةَ رَضِيَ اللَّهُ عَنْهَا فَقَالَ: «إِنِّي، وَإِيَّاكَ، وَهَذَا النَّائِمُ - يَعْنِي عَلِيًّا - وَهُمَا - يَعْنِي الْحُسَيْنَ وَالْحُسَيْنَ - لَفِي مَكَانٍ وَاحِدٍ يَوْمَ الْقِيَامَةِ.» هَذَا حَدِيثٌ صَحِيحُ الْإِسْنَادِ، وَلَمْ يُخَرِّجَاهُ.

‘Abd Allāh ibn al-Ḥārith ibn Nawfal said: Abū Sa‘īd al-Khudrī narrated to us. The Messenger of God ﷺ went to Fāṭimah and said to her: “I, you, this one (the one sleeping, meaning ‘Alī), and these (meaning Ḥasan and Ḥusayn) will be together at the same place on the Day of Judgment.” Al-Ḥākim: This is an authentic ḥadīth. Bukhārī and Muslim did not narrate it in their books. Al-Dhahabī also affirmed its authenticity.⁶²⁰

Ten ḥadīths regarding the virtues of Fāṭimah:

First ḥadīth:

عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «فَاطِمَةُ بَضْعَةٌ مِنِّي. فَمَنْ أَعْضَبَهَا أَعْضَبَنِي.»

Miswar ibn Makhramah narrated: The Messenger of God ﷺ said: “Fāṭimah is a part of me; whoever harms her, harms me.”⁶²¹ The narration in Muslim uses the wording: “Fāṭimah is a part of me; whoever causes her harm, causes me harm.”⁶²² In the narrations of al-Ṭabarānī and al-Ḥākim, the word “*bid‘atun*” is used, while “*shujanatan*” appears in some narrations. “*Bid‘atun*” means a piece, while “*shujanatan*” refers to a branch that is intertwined. Both convey the same meaning.⁶²³

The narration in Bukhārī is more detailed.

⁶²⁰ Muḥammad ibn ‘Abd Allāh al-Ḥākim, *al-Mustadrak*, 3:147 #4664.

⁶²¹ Muḥammad ibn Ismā‘īl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, 5:26 #3714, 5:36 #3767.

⁶²² Muslim ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim*, 7:141 #6461.

⁶²³ Sulaymān ibn Aḥmad al-Ṭabarānī, *al-Muḥam al-kabīr*, 16:258 #18447; Muḥammad ibn ‘Abd Allāh al-Ḥākim, *al-Mustadrak*, 3:154 #4734.

أَنَّ الْمِسْوَرَ بْنَ مَخْرَمَةَ قَالَ: إِنَّ عَلِيًّا خَطَبَ بِنْتَ أَبِي جَهْلٍ. فَسَمِعَتْ بِذَلِكَ فَاطِمَةُ. فَأَتَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ: يَزْعُمُ قَوْمُكَ أَنَّكَ لَا تَعْضِبُ لِبَنَاتِكَ. هَذَا عَلِيٌّ نَاكِحٌ بِنْتَ أَبِي جَهْلٍ. فَقَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَسَمِعْتُهُ حِينَ تَشْهَدُ يَقُولُ: أَمَّا بَعْدُ: أَنْكَحْتُ أَبَا الْعَاصِ بْنَ الرَّبِيعِ، فَحَدَّثَنِي وَصَدَقَنِي. وَإِنَّ فَاطِمَةَ بَضْعَةٌ مِنِّي، وَإِنِّي أَكْرَهُ أَنْ يَسُوَّهَا. وَاللَّهِ لَا يَجْتَمِعُ بِنْتُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَبِنْتُ عَدُوِّ اللَّهِ عِنْدَ رَجُلٍ وَاحِدٍ. فَتَرَكَ عَلِيٌّ الْخُطْبَةَ.

Miswar ibn Makhramah said: ‘Alī proposed to the daughter of Abū Jahl. When Fāṭimah heard this, she immediately went to the Messenger of God ﷺ and said: “Your people claim that you would not be upset with your daughters. Here, ‘Alī is about to marry the daughter of Abū Jahl.” The Messenger of God ﷺ stood up and delivered a sermon. After the testimony of faith, I heard him say: “I gave my daughter, Umm ‘Alī, to Abū al-‘Āṣ, and he treated her well and spoke the truth. Fāṭimah is a part of me. I am not pleased with harm being done to her. I swear by God, the daughter of the Messenger of God cannot be married to the daughter of the enemy of God.” After this, ‘Alī gave up on marrying her.

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Bukhārī and Muslim have narrated another ḥadīth as follows:

عَنِ الْمِسْوَرَ بْنِ مَخْرَمَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ وَهُوَ عَلَى الْمِنْبَرِ: «إِنَّ بَنِي هِشَامِ بْنِ الْمُغِيرَةِ اسْتَأْذَنُوا فِي أَنْ يُنْكَحُوا ابْنَتَهُمْ عَلِيٌّ بْنُ أَبِي طَالِبٍ. فَلَا آذَنُ، ثُمَّ لَا آذَنُ، ثُمَّ لَا آذَنُ. إِلَّا أَنْ يُرِيدَ ابْنُ أَبِي طَالِبٍ أَنْ يُطَلِّقَ ابْنَتِي، وَيَنْكِحَ ابْنَتَهُمْ. فَإِنَّمَا هِيَ بَضْعَةٌ مِنِّي يُرِيدُنِي مَا أَرَابَهَا، وَيُوْذِنُنِي مَا آذَاهَا.» هَكَذَا قَالَ.

Miswar ibn Makhramah said: I heard the Messenger of God ﷺ say from the pulpit: “The sons of Hishām ibn Mughīrah requested permission from me to marry their daughters to the son of Abū Ṭālib. I refused, I

624 Muḥammad ibn Ismā‘īl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, 5:28 #3729.

refused, I refused. However, if the son of Abū Ṭālib divorces my daughter, he may marry their daughter. For indeed, she (Fāṭimah) is a part of me. Whatever harms her harms me, and whatever causes her pain causes me pain.”⁶²⁵ ‘Abd al-Raḥmān ibn ‘Abd Allāh al-Suhaylī, who commented on Ibn Hishām’s biography, said: “Whoever insults Fāṭimah becomes a disbeliever. Whoever sends blessings upon her father has sent blessings upon him.”⁶²⁶

Another ḥadīth narrated by both Bukhārī and Muslim with mutual agreement is as follows:

قال مُحَمَّدُ بْنُ عَمْرٍو بْنُ حَلْحَلَةَ الدُّؤَلِيُّ: أَنَّ ابْنَ شِهَابٍ حَدَّثَهُ. أَنَّ عَلِيَّ بْنَ حُسَيْنٍ حَدَّثَهُ. أَنَّهُمْ حِينَ قَدِمُوا الْمَدِينَةَ مِنْ عِنْدِ يَزِيدَ بْنِ مُعَاوِيَةَ مَقْتَلِ حُسَيْنِ بْنِ عَلِيٍّ رَحِمَهُ اللَّهُ عَلَيْهِ، لَقِيَهُ الْمِسْوَرُ بْنُ مَخْرَمَةَ. فَقَالَ لَهُ: هَلْ لَكَ إِلَيَّ مِنْ حَاجَةٍ تَأْمُرُنِي بِهَا. فَقُلْتُ لَهُ: لَا. فَقَالَ لَهُ: فَهَلْ أَنْتَ مُعْطِي سَيْفِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ فَإِنِّي أَخَافُ أَنْ يَغْلِبَكَ الْقَوْمُ عَلَيْهِ. وَأَيْمُ اللَّهُ، لَئِنْ أَعْطَيْتَنِيهِ لَا يُخْلَصُ إِلَيْهِمْ أَبَدًا حَتَّى تُبْلَغَ نَفْسِي. إِنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ خَطَبَ ابْنَةَ أَبِي جَهْلٍ عَلَى فَاطِمَةَ - عَلَيْهَا السَّلَامُ - فَسَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ النَّاسَ فِي ذَلِكَ عَلَى مِنْبَرِهِ هَذَا. وَأَنَا يَوْمَئِذٍ مُخْتَلِمٌ. فَقَالَ: «إِنَّ فَاطِمَةَ مِنِّي، وَأَنَا أَتَخَوَّفُ أَنْ تُفْتَنَ فِي دِينِهَا. ثُمَّ ذَكَرَ صَهْرًا لَهُ مِنْ بَنِي عَبْدِ شَمْسٍ. فَأَتَيْتُ عَلَيْهِ فِي مُصَاهَرَتِهِ إِيَّاهُ. قَالَ: حَدَّثَنِي فَصَدَقَنِي، وَوَعَدَنِي فَوَفَّى لِي. وَإِنِّي لَسْتُ أُحَرِّمُ حَلَالًا، وَلَا أُحِلُّ حَرَامًا. وَلَكِنْ وَاللَّهِ لَا تَجْتَمِعُ بِنْتُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَبِنْتُ عَدُوِّ اللَّهِ أَبَدًا.»

Muḥammad ibn ‘Amr ibn Ḥalḥalah narrated, and Muḥammad ibn Shihāb al-Zuhārī said: Ḥusayn’s son, ‘Alī (Zayn al-‘Ābidīn), narrated to me: After the martyrdom of ‘Alī’s son, Ḥusayn, when we came from the [prison] of Yazīd, the son of Mu‘āwiyah, from Syria back to Madīnah, I

⁶²⁵ Muḥammad ibn Ismā‘īl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, 7:47 #5230; Muslim ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim*, 7:140 #6460, 7:141 #6461.

⁶²⁶ ‘Abd al-Raḥmān ibn ‘Abd Allāh al-Suhaylī, *al-Rawḍ al-unuf*, 3:439.

met Miswar ibn Makhramah. Miswar asked, “Do you have any need that I can assist with?” I replied, “No.” Miswar then asked, “Would you give me the sword of the Messenger of God ﷺ?” I was concerned that they might forcibly take it from you. I swear by God, if you were to give me the sword, it would not fall into their hands unless they took my life first.” Then, Miswar mentioned the story regarding ‘Alī, the son of Abū Ṭālib, who had sought to marry the daughter of Abū Jahl, and how the Messenger of God ﷺ gave a sermon on this matter from his pulpit. Miswar mentioned: “At that time, I had reached the age of maturity. He (the Messenger of God) said: ‘Fāṭimah is from me. I fear that she will be exposed to trials regarding her religion’.” Then, the Messenger of God ﷺ spoke of his son-in-law, Abū al-‘Āṣ, from the tribe of ‘Abd Shams, praising him for his good kinship, stating: “He did not lie in the matters he spoke of. He promised, and he fulfilled his promise. I cannot make what is lawful unlawful, nor what is unlawful lawful. But I swear by God, the daughter of the Messenger of God ﷺ and the daughter of God’s enemy will never be together.”⁶²⁷

Second ḥadīth:

عَنِ الْمِسْوَرِ، أَنَّهُ بَعَثَ إِلَيْهِ حَسَنُ بْنُ حَسَنِ يَخْطُبُ ابْنَتَهُ. « فَقَالَ لَهُ: قُلْ لَهُ فَلْيَلْقِنِي فِي الْعَتَمَةِ. قَالَ: فَلَقِيَهُ، فَحَمِدَ اللَّهُ الْمِسْوَرُ، وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ: أَمَّا بَعْدُ: وَأَيُّمَ اللَّهُ مَا مِنْ نَسَبٍ وَلَا سَبَبٍ وَلَا صِهْرٍ أَحَبُّ إِلَيَّ مِنْ نَسَبِكُمْ، وَسَبَبِكُمْ، وَصِهْرِكُمْ. وَلَكِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: فَاطِمَةُ بَضْعَةٌ مِنِّي، يَقْبِضُنِي مَا يَقْبِضُهَا، وَيَبْسُطُنِي مَا يَبْسُطُهَا. وَإِنَّ الْأَنْسَابَ يَوْمَ الْقِيَامَةِ تَنْقَطِعُ غَيْرَ نَسَبِي وَسَبَبِي وَصِهْرِي. وَعِنْدَكَ ابْنَتُهَا، وَلَوْ زَوَّجْتُكَ لَقَبَضَهَا ذَلِكَ. فَأَنْطَلَقَ عَاذِرًا لَهُ. »

Miswar ibn Makhramah reported: Ḥasan, the son of Ḥasan, sent someone to Miswar proposing to marry his daughter. Miswar said to the person who came: “Tell him, let us meet at the dawn prayer.” They gathered at the time of the Fajr prayer. After praising and thanking God, Miswar said: “I swear by God, no lineage, no family ties, and no kinship

⁶²⁷ Muḥammad ibn Ismā‘īl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, 4:101 #3110; Muslim ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim*, 7:141 #6462.

are as beloved to me as being connected to your lineage, being tied to your family. However, the Messenger of God ﷺ said: 'Fāṭimah is a part of me. Whoever hurts her has hurt me, and whoever brings her joy has brought me joy. On the Day of Judgment, all family ties will be severed, except for my family tie, my kinship, and my kinfolk.' He continued, "Your wife is the grandchild of Fāṭimah. If I were to give her to you, I would have hurt her, so I must apologize and part ways."⁶²⁸

Third Ḥadīth:

عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ فَاطِمَةَ أَحْصَنْتَ فَرْجَهَا فَحَرَّمَ اللَّهُ ذُرِّيَّتَهَا عَلَى النَّارِ.»

‘Abd Allāh ibn Mas‘ūd reported that the Messenger of God ﷺ said: "Fāṭimah preserved her chastity. God has made the fire of Hell forbidden for her offspring."⁶²⁹

This ḥadīth is quite weak. This is because there is ‘Amr (‘Umar) ibn Ghiyāth in the chain of transmission. The scholars of *jarh* (criticism) and *ta’dīl* (authentication) have declared him to be unreliable. Some narrators report that ‘Alī al-Ridā, the son of Musā al-Kāzim, said about this ḥadīth: "The ones for whom the fire of Hell is forbidden are those who were born from Fāṭimah, meaning it applies only to Ḥasan, Ḥusayn, Zaynab, and Umm Kulthūm."⁶³⁰

Fourth Ḥadīth:

عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِفَاطِمَةَ رَضِيَ اللَّهُ عَنْهَا: «إِنَّ اللَّهَ يَعْضَبُ لِعِضْبِكَ، وَيَرْضَى لِرِضَاكِ.»

⁶²⁸ Aḥmad ibn Ḥanbal, *al-Musnad*, 4:323 #18907, 18927; Sulaymān ibn Aḥmad al-Ṭabarānī, *al-Muḥjam al-kabīr*, 14:416 #16459; Muḥammad ibn ‘Abd Allāh al-Ḥākim, *al-Mustadrak*, 3:158 #4747; the wife of Ḥasan ibn Ḥasan was Fāṭimah, the daughter of his uncle Ḥusayn. Muḥammad ibn Sa’d, *al-Ṭabaqāt al-kubrā*, 1:250 #138, section on the Madīnan *Tābi‘ūn*, edited by Ziyād Muḥammad Maṣṣūr.

⁶²⁹ Abū Bakr Aḥmad ibn ‘Umar al-Bazzār, *al-Baḥr al-zakhkhār (Musnad al-Bazzār)*, 5:223 #1829; Abū Nu‘aym Aḥmad ibn ‘Abd Allāh al-Iṣfahānī, *Hilyat al-awliyā’*, 4:188; Muḥammad ibn ‘Abd Allāh al-Ḥākim, *al-Mustadrak*, 3:152 #4726.

⁶³⁰ Abū Nu‘aym Aḥmad ibn ‘Abd Allāh al-Iṣfahānī, *Akhbār Iṣbahān*, 3:400 #886, 9:65 #1712; Aḥmad ibn ‘Alī al-Khaṭīb al-Baghdādī, *Tārīkh Baghdād*, 3:54 #997.

Ali said: The Messenger of God ﷺ said to Fāṭimah: “There is no doubt that God becomes angry when you are angry, and He is pleased when you are pleased.”⁶³¹

Fifth ḥadīth:

The Messenger of God ﷺ was guiding Fāṭimah toward goodness:

أَنَسَ بْنَ مَالِكٍ يَقُولُ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِفَاطِمَةَ: « مَا يَمْنَعُكَ أَنْ تَسْمَعِي مَا أُوصِيكَ بِهِ. أَنْ تَقُولِي إِذَا أَصْبَحْتَ وَإِذَا أَمْسَيْتِ: يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ، أَصْلِحْ لِي شَأْنِي كُلَّهُ ، وَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ ».

Anas ibn Mālik says: The Prophet ﷺ said to Fāṭimah: “What could prevent you from reciting the supplication I will advise you to say, both in the morning and evening? Say: ‘O, Ever-Living, O, Sustainer, I seek protection through Your mercy. Set all my affairs right. Do not leave me to myself, even for the blink of an eye’.”⁶³²

Sixth ḥadīth:

The Messenger of God ﷺ praised Fāṭimah’s husband, ‘Alī:

قال رسول الله صلى الله عليه وسلم لفاطمة: « وَأَيُّمُ الَّذِي نَفْسِي بِيَدِهِ لَقَدْ رَوَّجْتُكَ سَيِّدًا فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ».

⁶³¹ Sulaymān ibn Aḥmad al-Ṭabarānī, *al-Muḥjam al-kabūr*, 1:89 #180, 16:255 #18483; Aḥmad ibn ‘Amr al-Shaybānī, *al-Āḥād wa-al-mathānī*, 5:404 #2959; Muḥammad ibn ‘Abd Allāh al-Ḥākim, *al-Mustadrak*, 3:153 #4730. Al-Ḥākim stated this ḥadīth is *ṣaḥīḥ*, while Muḥammad ibn Aḥmad Shams al-Dīn al-Dhahabī said regarding Ḥusayn ibn Zayd: *munkar*. In our opinion, the ḥadīth is *ḥasan*, or at least *ḥasan li-ghayrih* (good due to other supporting evidence); Abū Bishr Muḥammad ibn Aḥmad al-Dūlābī, *Al-Dhurriyah al-ṭāhīrah*, 274 #227.

⁶³² Aḥmad ibn Shu‘ayb al-Nasā’ī, *al-Sunan al-kubrā*, 9:212 #10330; *Amal al-yawm wa-al-laylah*, 381 #570; Ibn al-Sunnī, *Amal al-yawm wa-al-laylah*, 1:89 #48; Abū Bakr Aḥmad ibn ‘Umar al-Bazzār, *al-Baḥr al-zakhkhār (Musnad al-Bazzār)*, 13:49 #6468; Muḥammad ibn Ja‘far al-Kharā‘ī, *Makārim al-akhḥār*, 2:388 #825; Sulaymān ibn Aḥmad al-Ṭabarānī, *al-Muḥjam al-awsaṭ*, 4:43 #3565; *al-Muḥjam al-ṣaghīr*, 1:270 #444; *al-Du‘ā*, 319 #1046; Muḥammad ibn ‘Abd Allāh al-Ḥākim, *al-Mustadrak*, 1:545 #2000; Abū Bakr Aḥmad ibn al-Ḥusayn al-Bayhaqī, *Shu‘ab al-īmān*, 2:212 #745, 746.

The Messenger of God ﷺ said to Fāṭimah: “By Him in whose hand my soul is, I have married you off in this world to a master, and in the Hereafter to one of the righteous.”⁶³³

Seventh ḥadīth:

The Messenger of God ﷺ welcomed Fāṭimah beautifully:

أَنَّ أُمَّ سَلَمَةَ قَالَتْ: « بَيْنَمَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي بَيْتِي يَوْمًا، إِذْ قَالَتِ الْخَادِمُ: إِنَّ عَلِيًّا وَفَاطِمَةَ بِالسُّدَّةِ. قَالَتْ: فَقَالَ لِي: قُومِي فَتَنَجِّحِي لِي عَنْ أَهْلِ بَيْتِي. قَالَتْ: فَمُتُّ فَتَنَحَّيْتُ فِي الْبَيْتِ قَرِيبًا. فَدَخَلَ عَلِيٌّ وَفَاطِمَةُ وَمَعَهُمَا الْحَسَنُ وَالْحُسَيْنُ، وَهُمَا صَبِيَّانِ صَغِيرَانِ. فَأَخَذَ الصَّبِيِّينَ، فَوَضَعَهُمَا فِي حِجْرِهِ، فَقَبَّلَهُمَا. قَالَتْ: وَاعْتَنَقَ عَلِيًّا بِإِحْدَى يَدَيْهِ، وَفَاطِمَةَ بِالْيَدِ الْأُخْرَى. فَقَبَّلَ فَاطِمَةَ وَقَبَّلَ عَلِيًّا. فَأَعْدَفَ عَلَيْهِمْ حَمِيصَةً سَوْدَاءَ، فَقَالَ: اللَّهُمَّ إِلَيْكَ، لَا إِلَى النَّارِ، أَنَا وَأَهْلُ بَيْتِي. قَالَتْ: فَمُتُّ: وَأَنَا يَا رَسُولَ اللَّهِ؟ فَقَالَ: وَأَنْتِ. »

Umm Salamah said: The Messenger of God ﷺ was at my house one day when the servant told me that ‘Alī and Fāṭimah were at the door. The Messenger of God ﷺ said, “Get up and step aside for my family.” So I got up and moved to a corner of the house. They entered with Ḥasan and Ḥusayn, who were still young. He took them in his arms and kissed them. With one hand, he embraced ‘Alī, and with the other, he embraced Fāṭimah. He kissed both of them as well. He wrapped them in a black woolen cloak and said, “O, God, I and my family turn to You, not to the fire.” Umm Salamah said, “I also said, ‘O, Messenger of God!’ He replied, “You too.”⁶³⁴

⁶³³ ‘Abd al-Razzāq ibn Hammām al-Šan‘ānī, *al-Muṣannaḥ*, 5:486 #9782; al-Ṭabarānī, *al-Muṣaḥḥ al-kabīr*, 16:262 #18454, 17:380 #19842; a portion from a lengthy ḥadīth on the marriage of Fāṭimah. *al-Aḥādīth al-tiḥwāl*, 1:307 #55; Abū Nu‘aym Aḥmad ibn ‘Abd Allāh, *Ḥilyat al-awliyā*, 5:59.

⁶³⁴ Aḥmad ibn Ḥanbal, *al-Musnad*, 6:269 #27075; *Faḍā’il al-ṣaḥābah*, 2:583 #986; Ibn Abī Shaybah ‘Abd Allāh ibn Muḥammad, *al-Muṣannaḥ*, 12:73 #32767; Abū Bishr Muḥammad ibn Aḥmad al-Dūlābī, *Al-Dhurriyah al-tāhirah*, 5:494 #10354.

Eighth ḥadīth:

The Messenger of God ﷺ's concern for the children of Fāṭimah:

عَمَرُو بْنُ شُعَيْبٍ قَالَ: أَنَّهُ دَخَلَ عَلَى زَيْنَبَ بِنْتِ أَبِي سَلَمَةَ، فَحَدَّثَتْهُمْ. أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ عِنْدَ أُمِّ سَلَمَةَ. فَدَخَلَ عَلَيْهَا بِالْحَسَنِ، وَالْحُسَيْنِ، وَفَاطِمَةَ. فَجَعَلَ الْحَسَنَ مِنْ شِيقٍ، وَالْحُسَيْنَ مِنْ شِيقٍ، وَفَاطِمَةَ فِي حِجْرِهِ، ثُمَّ قَالَ: «رَحِمَهُ اللَّهُ وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ، إِنَّهُ حَمِيدٌ مَحِيدٌ. وَأَنَا وَأُمُّ سَلَمَةَ جَالِسَتَيْنِ. فَبَكَتْ أُمُّ سَلَمَةَ فَنَظَرَ إِلَيْهَا، فَقَالَ: مَا يُبْكِيكِ؟ فَقَالَتْ: يَا رَسُولَ اللَّهِ، خَصَصْتَ هَؤُلَاءِ وَتَرَكْتَنِي وَابْنَتِي. فَقَالَ: أَنْتِ وَابْنَتُكِ مِنْ أَهْلِ الْبَيْتِ».

‘Amr ibn Shu‘ayb narrated: I visited the daughter of Abū Salamah, Zaynab, and she told us the following. The Messenger of God ﷺ was at Umm Salamah’s house when Fāṭimah arrived with Ḥasan and Ḥusayn. He took Ḥasan on one side, Ḥusayn on the other, and Fāṭimah on his lap. Then he said, “O, family, may God’s mercy and blessings be upon you. Verily, He is worthy of praise, abundant in goodness, and exalted in honor.” I and Umm Salamah were sitting together. Umm Salamah began to cry. The Messenger of God ﷺ looked at her and said, “Why are you crying?” Umm Salamah replied, “O, Messenger of God, you have singled out your family for these honors, but you have not included my sons and daughter.” He said, “You and your daughter are also part of the family.”⁶³⁵

Ninth ḥadīth:

The status of Fāṭimah’s children in the presence of the Messenger of God ﷺ:

عَنْ فَاطِمَةَ بِنْتِ الْحُسَيْنِ، عَنْ فَاطِمَةَ الْكُبْرَى، قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لِكُلِّ بَنِي أُمِّ عَصَبَةٍ يَنْتُمُونَ إِلَيْهِ، إِلَّا وَلَدَ فَاطِمَةَ، فَأَنَا وَلِيُّهُمْ، وَأَنَا عَصَبَتُهُمْ».

⁶³⁵ Sulaymān ibn Aḥmad al-Ṭabarānī, *al-Muḥam al-kabīr*, 18:19 #20174; *al-Muḥam al-awsat*, 8:117 #8141.

Husayn's daughter, Fāṭimah, narrated from her grandmother, Fāṭimah, that the Messenger of God ﷺ said: "Every mother's child is attached to a lineage. Except for the children of Fāṭimah, their lineage and guardianship are mine."⁶³⁶

Tenth ḥadīth:

Imām al-Bukhārī has dedicated a chapter to Fāṭimah.⁶³⁷

بَابُ مَنَاقِبِ فَاطِمَةَ عَلَيْهَا السَّلَامُ.

The chapter regarding Fāṭimah.

In this chapter, Bukhārī first narrates a ḥadīth in a *mu'allaq* form (without mentioning the chain of narrators).

وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: « فَاطِمَةُ سَيِّدَةُ نِسَاءِ أَهْلِ الْجَنَّةِ ».

The Prophet ﷺ said: "Fāṭimah is the master of the women of Paradise."⁶³⁸

The full text of the ḥadīth, as narrated by both Bukhārī and Muslim, and agreed upon by both, from the Mother of the Believers, 'Ā'ishah, is as follows:

عَائِشَةُ أُمُّ الْمُؤْمِنِينَ قَالَتْ: إِنَّا كُنَّا أَزْوَاجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عِنْدَهُ جَمِيعًا لَمْ تُعَادَرْ مِنَّا وَاحِدَةٌ. فَأَقْبَلَتْ فَاطِمَةُ - عَلَيْهَا السَّلَامُ - تَمْشِي. لَا وَاللَّهِ مَا تَخْفَى مِشْيَتُهَا مِنْ مِشْيَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَلَمَّا رَأَاهَا رَحَّبَ، قَالَ: « مَرْحَبًا بِابْنَتِي. ثُمَّ أَجْلَسَهَا عَنْ يَمِينِهِ، أَوْ عَنْ شِمَالِهِ. ثُمَّ سَارَّهَا، فَبَكَتْ بُكَاءً شَدِيدًا. فَلَمَّا رَأَى حُزْنَهَا سَارَّهَا الثَّانِيَةَ، إِذَا هِيَ تَضْحَكُ. فَقُلْتُ لَهَا أَنَا مِنْ بَيْنِ نِسَائِهِ: خَصَّكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالسِّرِّ مِنْ بَيْنِنَا، ثُمَّ أَنْتِ تَبْكِينَ. فَلَمَّا قَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَأَلْتُهَا عَمَّا سَارَكَ.

⁶³⁶ Abū Ya'la Aḥmad ibn 'Alī, *al-Musnad*, 6:161 #6741; Sulaymān ibn Aḥmad al-Ṭabarānī, *al-Muṣam al-kabīr*, 3:74 #2566, 16:279 #18475; the transmitter Fāṭimah could not have seen her grandmother Fāṭimah, so there must be a missing link in the chain; therefore, this ḥadīth is *mursal* and thus weak.

⁶³⁷ Muḥammad ibn Ismā'īl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, 5:25, Chapter: 13. Al-Bukhārī dedicates this chapter to the virtues of Fāṭimah.

⁶³⁸ Muḥammad ibn Ismā'īl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, 5:25, Chapter: 13; 5:35, Chapter: 31.

قَالَتْ: مَا كُنْتُ لِأُفْشِيَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سِرَّهُ. فَلَمَّا تُوَوِّجْتُ قُلْتُ لَهَا: عَزَمْتُ عَلَيْكَ بِمَا لِي عَلَيْكَ مِنَ الْحَقِّ لَمَّا أَخْبَرْتَنِي. قَالَتْ: أَمَّا الْآنَ فَنَعَمْ. فَأَخْبَرْتَنِي قَالَتْ: أَمَّا حِينَ سَارَرْنِي فِي الْأَمْرِ الْأَوَّلِ، فَإِنَّهُ أَخْبَرَنِي أَنَّ جِبْرِيلَ كَانَ يُعَارِضُهُ بِالْقُرْآنِ كُلَّ سَنَةٍ مَرَّةً. وَإِنَّهُ قَدْ عَارَضَنِي بِهِ الْعَامَ مَرَّتَيْنِ. وَلَا أَرَى الْأَجَلَ إِلَّا قَدْ افْتَرَبَ. فَاتَّقِيَ اللَّهَ وَاصْبِرِي. فَإِنِّي نِعَمَ السَّلَفُ أَنَا لَكَ. قَالَتْ: فَبَكَيْتُ بُكَائِي الَّذِي رَأَيْتَ. فَلَمَّا رَأَى جَزْعِي، سَارَرَنِي الثَّانِيَةَ قَالَ: يَا فَاطِمَةُ أَلَا تَرْضَيْنَ أَنْ تَكُونِي سَيِّدَةَ نِسَاءِ الْمُؤْمِنِينَ. أَوْ سَيِّدَةَ نِسَاءِ هَذِهِ الْأُمَّةِ. »

The Mother of the Believers, ‘Ā’ishah, said: We, the wives of the Prophet ﷺ were all with him, and none of us had left. At that moment, Fāṭimah walked in. By God, her walk was exactly like that of the Prophet ﷺ. When the Prophet saw her, he said, “Welcome, my daughter,” and made her sit on his right side, or left side. He secretly said something to her, and Fāṭimah cried a lot. Seeing her extreme sorrow, he secretly said something to her again, and upon hearing that, Fāṭimah smiled. I said to his wives, “While all of us were here, the Messenger of God ﷺ spoke privately with you, and you cried.” The Prophet ﷺ got up and left. I asked Fāṭimah what her father had said to her. She replied, “I will not disclose the secret of the Messenger of God ﷺ.” After the Prophet ﷺ passed away, I said, “For the sake of the rights you owe me, tell me what he said to you.” She said, “Now I can tell you,” and she told me the following: She said, “The first thing he said to me secretly was: ‘Jibrīl used to review the Qur’ān with me once every year. This year, he reviewed it with me twice. I see this as a sign that my death is near, and the first of my family to meet me will be you. Fear God and be patient. I will be a good predecessor for you.’ Upon hearing this, I cried a lot. When he saw my deep sorrow, he again secretly said to me: ‘Are you not content to be the leader of the believing women or the women of this ummah?’ Seeing this, I smiled.”⁶³⁹ We had previously mentioned this

⁶³⁹ Muḥammad ibn Ismā‘īl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, 4:247 #3623, 8:79 #6285, 6286; Muslim ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim*, 7:142 #6467; also narrated by Aḥmad ibn Ḥanbal, Ibn Mājah, Muḥammad ibn Ḥibbān, and many other ḥadīth scholars.

ḥadīth. Due to the change in the subject matter and the details in some narrations, we repeated it.

The ḥadīth narrated by ‘Abd Allāh ibn ‘Abbās about the virtues of Fāṭimah:

عَنِ ابْنِ عَبَّاسٍ قَالَ: حَطَّ النَّبِيُّ عَلَيْهِ السَّلَامُ أَرْبَعَةَ خُطُوطٍ ثُمَّ قَالَ: «أَتَذَرُونَ مَا هَذَا؟ قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: أَفْضَلُ نِسَاءِ أَهْلِ الْجَنَّةِ حَدِيثُهُ بِنْتُ خُوَيْلِدٍ، وَفَاطِمَةُ بِنْتُ مُحَمَّدٍ، وَمَرْيَمُ بِنْتُ عِمْرَانَ، وَأَسِيَّةُ بِنْتُ مُزَاهِمٍ امْرَأَةً فِرْعَوْنَ.»

‘Abd Allāh ibn ‘Abbās said: The Prophet ﷺ drew four lines. Then he asked, “Do you know what these are?” The Companions replied, “God and His messenger know best.” He said, “The most virtuous women of the people of Paradise are: Khuwaylid’s daughter Khadījah, Muḥammad’s daughter Fāṭimah, ‘Imrān’s daughter Maryam, and the wife of Pharaoh, Āsiyah, the daughter of Muzāḥim.”⁶⁴⁰

The ḥadīth narrated by Anas ibn Mālīk is as follows:

عَنْ أَنَسٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «حَسْبُكَ مِنْ نِسَاءِ الْعَالَمِينَ مَرْيَمُ ابْنَةُ عِمْرَانَ، وَحَدِيثُهُ بِنْتُ خُوَيْلِدٍ، وَفَاطِمَةُ ابْنَةُ مُحَمَّدٍ، وَأَسِيَّةُ امْرَأَةُ فِرْعَوْنَ.»

The Prophet ﷺ said: “Among the women of this world, the most virtuous are Maryam, the daughter of ‘Imrān; Khadījah, the daughter of Khuwaylid; Fāṭimah, the daughter of Muḥammad; and ‘Āsiyah, the wife of Pharaoh.”⁶⁴¹ Ibn Ḥajar said regarding this narration: “This ḥadīth is

⁶⁴⁰ Aḥmad ibn Ḥanbal, *al-Musnad*, 1:293 #2668; Aḥmad ibn Muḥammad Abū Ja‘far al-Taḥāwī, *Sharḥ mushkil al-āthār*, 1:140 #148; Aḥmad ibn Shu‘ayb al-Nasā‘ī, *al-Sunan al-kubrā*, 7:388 #8297, 7:389 #8299, 7:391 #8306; Sulaymān ibn Aḥmad al-Ṭabarānī, *al-Muḥam al-kabīr*, 10:30 #11760; Muḥammad ibn ‘Abd Allāh al-Ḥākim, *al-Mustadrak*, 2:497 #3836, 3:185 #4852; Muḥammad ibn Ḥibbān, *al-Ṣaḥīḥ*, 15:470 #7010; Abū Ya‘lā Aḥmad ibn ‘Alī, *al-Musnad*, 3:160 #2722.

⁶⁴¹ Abū Bakr Aḥmad ibn ‘Umar al-Bazzār, *al-Baḥr al-zakḥkhār (Musnad al-Bazzār)*, 13:334 #6950; Aḥmad ibn Muḥammad Abū Ja‘far al-Taḥāwī, *Sharḥ mushkil al-āthār*, 1:140-147; Muḥammad ibn Ḥibbān, *al-Ṣaḥīḥ*, 15:465 #7003; Abū Ya‘lā Aḥmad ibn ‘Alī, *al-Musnad*, 3:260 #3039; *al-Muḥam*, 47 #13; ‘Abd al-Razzāq ibn Hammām al-

a clear text that leaves no room for interpretation regarding the superiority of Khadijah over ‘Ā’ishah.”⁶⁴²

‘Imrān ibn Ḥusayn’s ḥadīth:

قَالَ عِمْرَانُ بْنُ حُصَيْنٍ: حَرَجْتُ يَوْمًا فَإِذَا أَنَا بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ، فَقَالَ لِي: « يَا عِمْرَانُ، إِنَّ فَاطِمَةَ مَرِيضَةٌ فَهَلْ لَكَ أَنْ تَعُودَهَا » قَالَ: قُلْتُ: فِدَاكَ أَبِي وَأُمِّي وَأَيُّ شَرَفٍ أَشْرَفُ مِنْ هَذَا. قَالَ: انْطَلِقْ. فَانْطَلَقَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ وَانْطَلَقْتُ مَعَهُ حَتَّى أَتَى الْبَابَ، فَقَالَ: السَّلَامُ عَلَيْكُمْ أَذْخُلُ؟ فَقَالَتْ: وَعَلَيْكُمْ أَذْخُلُ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: أَنَا وَمَنْ مَعِيَ؟ قَالَتْ: وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا عَلَيَّ إِلَّا هَذِهِ الْعَبَاءَةُ. قَالَ: وَمَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ مَلَائَةٌ خَلِيقَةٌ، فَرَمَى بِهَا إِلَيْهَا. فَقَالَ لَهَا: شَدِّيْهَا عَلَى رَأْسِكَ. فَفَعَلْتُ، ثُمَّ قَالَتْ: أَذْخُلُ. فَدَخَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ، وَدَخَلْتُ مَعَهُ. فَقَعَدَ عِنْدَ رَأْسِهَا، وَقَعَدْتُ قَرِيبًا مِنْهُ. فَقَالَ: أَيُّ بُنَيَّةٍ كَيْفَ تَجِدِينَ؟ قَالَتْ: وَاللَّهِ يَا رَسُولَ اللَّهِ إِنِّي لَوَجِعَةٌ، وَإِنَّهُ لَيَزِيدُنِي وَجَعًا إِلَى وَجْعِي أَنَّهُ لَيْسَ عِنْدِي مَا أَكُلُ. فَبَكَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ وَبَكَتْ فَاطِمَةُ عَلَيْهَا السَّلَامُ، وَبَكَيْتُ مَعَهُمَا. فَقَالَ لَهَا: أَيُّ بُنَيَّةٍ، تَصْبِرِي. مَرَّتَيْنِ -أَوْ ثَلَاثًا- ثُمَّ قَالَ لَهَا: أَيُّ بُنَيَّةٍ، أَمَا تَرْضَيْنَ أَنْ تَكُونِي سَيِّدَةَ نِسَاءِ الْعَالَمِينَ؟ قَالَتْ: يَا لَيْتَهَا مَاتَتْ. وَأَيُّ مَرْثِمٍ بِنْتُ عِمْرَانَ؟ فَقَالَ لَهَا: أَيُّ بُنَيَّةٍ تِلْكَ سَيِّدَةُ نِسَاءِ عَالَمِهَا، وَأَنْتِ سَيِّدَةُ نِسَاءِ عَالَمِكَ. وَالَّذِي بَعَثَنِي بِالْحَقِّ لَقَدْ زَوَّجْتُكَ سَيِّدًا فِي الدُّنْيَا وَسَيِّدًا فِي الْآخِرَةِ، لَا يُبْعِضُهُ إِلَّا مُنَافِقٌ. »

Ṣaṇ‘ānī, *al-Muṣannaḥ*, 11:430 #20919; Ibn Abī Shaybah ‘Abd Allāh ibn Muḥammad, *al-Muṣannaḥ*, 12:134 #32957; Sulaymān ibn Aḥmad al-Ṭabarānī, *al-Muṣaḥ al-kabīr*, 16:255 #18436, 16:314 #18537; Muḥammad ibn ‘Abd Allāh al-Ḥākim, *al-Mustadrak*, 3:157 #4745.

⁶⁴² Aḥmad ibn ‘Alī ibn Ḥajar, *Fath al-bārī*, 7:135, 139.

‘Imrān ibn Ḥusayn said: One day I went out of my house and saw the Messenger of God ﷺ. He said to me, “O, ‘Imrān, Fāṭimah is ill, would you like to visit her?” I replied, “May my father and mother be sacrificed for you, is there any greater honor than this?” He said, “Let’s go.” The Messenger of God ﷺ started walking, and I walked with him. When we reached the door of Fāṭimah, he said, “Peace be upon you, may I enter?” Fāṭimah replied, “Peace be upon you, enter.” The Messenger of God ﷺ said, “I am with the person accompanying me.” Fāṭimah said, “I swear by the One who sent you as a Prophet, I have nothing but this worn-out cloak on me.” The Messenger of God ﷺ had an old headscarf with him, which he threw to Fāṭimah, saying, “Cover your head with this.” Fāṭimah covered her head, and then said, “Come in.” The Messenger of God ﷺ entered, and I entered with him. The Messenger of God ﷺ sat at the head of Fāṭimah’s bed, and I sat close to him. He asked, “O, my daughter, how are you feeling?” Fāṭimah replied, “O, Messenger of God, I swear that I am in great pain. The lack of food adds to my suffering.” The Messenger of God ﷺ cried. Fāṭimah cried as well, and I cried with them. Two or three times, the Messenger of God ﷺ said, “O, my daughter, be patient.” Then he said, “O, my daughter, are you not content to be the leader of the women of the world?” Fāṭimah replied, “I wish I were dead. Where is ‘Imrān’s daughter Maryam?” The Messenger of God ﷺ said, “O, my daughter, she is the leader of the women of her world, and you are the leader of the women of your world. I swear by the One who sent me as the true Prophet, I have married you to a noble person in this world and the Hereafter. Only the hypocrites will harbor hatred toward him.”⁶⁴³

The love and bond between the Messenger of God ﷺ and Fāṭimah:
 غُرُوءُ بِنِ زَوْجِمْ قَالَ: سَمِعْتُ أَبَا ثَعْلَبَةَ الْحُثَيْئِي رَضِيَ اللَّهُ عَنْهُ يَقُولُ: كَانَ رَسُولُ
 اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا رَجَعَ مِنْ غَزَاةٍ أَوْ سَفَرٍ أَتَى الْمَسْجِدَ. فَصَلَّى فِيهِ
 رَكَعَيْنِ، ثُمَّ ثَنَّى بِفَاطِمَةَ رَضِيَ اللَّهُ عَنْهَا، ثُمَّ يَأْتِي أَزْوَاجَهُ. فَلَمَّا رَجَعَ خَرَجَ مِنْ

⁶⁴³ Aḥmad ibn Muḥammad Abū Ja‘far al-Taḥāwī, *Sharḥ mushkil al-āthār*, 1:141-149; Abū Sa‘īd ibn al-A‘rābī Aḥmad ibn Muḥammad, *al-Muḥjam*, 5:403 #2392; Abū Nu‘aym Aḥmad ibn ‘Abd Allāh al-Iṣfahānī, *Hilyat al-awliyā’*, 2:42; Ibn Shāhīn ‘Umar ibn Aḥmad, *Fadl sayyidat al-nisā’*, 24; Ibn ‘Asākir ‘Alī ibn al-Ḥasan, *Tārīkh Dimashq*, 42:134 #43972.

الْمَسْجِدِ. تَلَقَّيْتُهُ فَاطِمَةُ عِنْدَ بَابِ الْبَيْتِ تَلْتُمُ فَاهُ، وَعَيْنَاهَا تَبْكِي. فَقَالَ لَهَا: يَا بَنِيَّةُ مَا يُبْكِيكِ؟ قَالَتْ: يَا رَسُولَ اللَّهِ، أَلَا أَرَاكَ شَعِثًا نَصَبًا قَدْ اخْلَوْلَمْتَ ثِيَابَكَ. قَالَ: فَقَالَ: فَلَا تَبْكِي، فَإِنَّ اللَّهَ عَزَّ وَجَلَّ بَعَثَ أَبَاكَ لِأَمْرٍ لَا يَنْقَى عَلَى ظَهْرِ الْأَرْضِ بَيْتٌ مَدْرٍ وَلَا شَعْرٌ إِلَّا أَذْخَلَ اللَّهُ بِهِ عِزًّا أَوْ ذُلًّا، حَتَّى يَبْلُغَ حَيْثُ بَلَغَ اللَّيْلُ.»

‘Urwah ibn Ruwaym said: I heard that Abū Tha‘labah al-Khushanī said: When the Messenger of God ﷺ returned from a battle or a journey, he would first come to the mosque and pray two *rak‘ahs* [units]. Then, he would go to Fāṭimah, and after that, he would go to his wives. He returned from a battle and, when he came out of the mosque, Fāṭimah met him at the door of the house. She began to kiss her father’s face and mouth while crying. The Messenger of God ﷺ said, “O, my daughter, why are you crying?” Fāṭimah replied, “O, Messenger of God, I see your clothes are dirty, you are tired, and your clothes are worn out.” Then, he said: “Do not cry. God Almighty sent your father for a mission that no city or village on this earth, whether of stone, earth, or woven wool, will remain untouched by it. This message will reach wherever the night reaches.”⁶⁴⁴

The Ḥadīth of Thawbān.

عَنْ ثَوْبَانَ مَوْلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا سَافَرَ كَانَ آخِرُ عَهْدِهِ بِإِنْسَانٍ مِنْ أَهْلِهِ فَاطِمَةَ. وَأَوَّلُ مَنْ يَدْخُلُ عَلَيْهَا إِذَا قَدِمَ فَاطِمَةَ. فَقَدِمَ مِنْ غَزَاةٍ لَهُ وَقَدْ عَلَّقَتْ مِسْحًا – أَوْ سِتْرًا – عَلَى بَاحِجِهَا. وَخَلَّتِ الْحُسَيْنَ وَالْحُسَيْنَ قُلُبَيْنِ مِنْ فِضَّةٍ. فَقَدِمَ فَلَمْ يَدْخُلْ. فَظَنَّتْ أَنَّ مَا مَنَعَهُ أَنْ يَدْخُلَ مَا رَأَى. فَهَتَكَتِ السِّتْرَ، وَكَفَكَتِ الْقُلُبَيْنِ عَنْ

⁶⁴⁴ Muḥammad ibn ‘Abd Allāh al-Hākim, *al-Mustadrak*, 3:155 #4737; Sulaymān ibn Aḥmad al-Ṭabarānī, *Musnad al-Shāmīyīn*, 1:299 #523; Abū Nu‘aym Aḥmad ibn ‘Abd Allāh al-Iṣfahānī, *Ḥilyat al-awliyā’*, 2:30; Ibn ‘Asākir ‘Alī ibn al-Ḥasan, *Tārīkh Dimashq*, 1:488 #1732; Abū Sa‘īd ibn al-A‘rābī Aḥmad ibn Muḥammad, *al-Qubūl wa-al-mu‘ānaqah wa-al-muṣāfahah*, 32 #19.

الصَّبِيِّينَ، وَقَطَعَتْهُ بَيْنَهُمَا. فَأَنْطَلَقَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُمَا بَنِيَانِ. فَأَخَذَهُ مِنْهُمَا، وَقَالَ: يَا ثَوْبَانُ، اذْهَبْ بِهَذَا إِلَى آلِ فُلَانٍ - أَهْلِ بَيْتِ بِالْمَدِينَةِ - إِنَّ هَؤُلَاءِ أَهْلُ بَيْتِي، أَكْرَهُ أَنْ يَأْكُلُوا طَيِّبَاتِهِمْ فِي حَيَاتِهِمُ الدُّنْيَا. يَا ثَوْبَانُ، اشْتَرِ لِفَاطِمَةَ قِلَادَةً مِنْ عَصَبٍ، وَسَوَارِينَ مِنْ عَاجٍ.

The freed slave of the Messenger of God ﷺ, Thawbān, said: When the Messenger of God ﷺ went on a journey, the last person he would meet from his family was Fāṭimah. When he returned from a journey, the first person he would meet was also Fāṭimah. Once, when returning from a battle, he went to Fāṭimah. She had placed a covering at the door, and Ḥasan and Ḥusayn were wearing silver bracelets. Upon seeing this, he turned around before entering the house. Fāṭimah thought that what she had seen prevented her from entering the house. She took down the covering, split it into two pieces, and removed the bracelets from the children, dividing them and giving them to the children. The children then went to the Messenger of God ﷺ crying. The Messenger of God ﷺ took the bracelets from their hands, gave them to Thawbān, and said: "O, Thawbān, take these to a house in Madīnah and buy for Fāṭimah a necklace made of bone and two bracelets made of ivory. These are from the family of the Prophet. I do not wish for them to consume the best things in this world while they are alive."⁶⁴⁵

Fāṭimah participated in the Battle of Uhūd.

عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ عَنْ أَبِيهِ، أَنَّهُ سَمِعَ سَهْلَ بْنَ سَعْدٍ يُسْأَلُ عَنْ جُرْحِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ أُحُدٍ؟ فَقَالَ: جُرْحَ وَجْهِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَكُسِرَتْ رِبَاعِيَّتُهُ، وَهَشِمَتِ الْبَيْضَةُ عَلَى رَأْسِهِ. فَكَانَتْ فَاطِمَةُ بِنْتُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَغْسِلُ الدَّمَ. وَكَانَ عَلِيُّ بْنُ أَبِي طَالِبٍ يَسْكُبُ عَلَيْهَا بِالْمَجْنِ. فَلَمَّا رَأَتْ فَاطِمَةُ أَنَّ الْمَاءَ لَا يَزِيدُ الدَّمَ إِلَّا

⁶⁴⁵ Aḥmad ibn Ḥanbal, *al-Musnad*, 5:275 #22721; Abū Dāwūd Sulaymān ibn al-Ash'ath, *al-Sunan*, 4:140 #4215; Abū Bakr Aḥmad ibn al-Ḥusayn al-Bayhaqī, *al-Sunan al-kubrā*, 1:26 #96.

كَثْرَةً، أَخَذَتْ قِطْعَةً حَصِيرٍ فَأَحْرَقَتْهُ حَتَّى صَارَ رَمَادًا، ثُمَّ أَلَصَّقَتْهُ بِالْجُرْحِ ،
فَاسْتَمْسَكَ الدَّمُ.

‘Abd al- ‘Azīz ibn Abī Ḥāzim narrated from his father, Abī Ḥāzim, who said: They asked Sahl ibn Sa’d about the injuries sustained by the Messenger of God ﷺ during the Battle of Uḥud. He reported that the Messenger of God’s ﷺ face was wounded, his molar was broken, and the helmet on his head was crushed. ‘Alī ibn Abī Ṭālib was pouring water with his shield, and the daughter of the Messenger of God ﷺ, Fāṭimah, was washing away the blood. As Fāṭimah continued to wash, she noticed that the water increased the flow of blood, so she took a piece of matting, burned it, and pressed the ashes onto the wound. This stopped the bleeding.⁶⁴⁶

Fāṭimah used to visit the grave of her uncle, Ḥamzah.

عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ، عَنْ أَبِيهِ: « أَنَّ فَاطِمَةَ
بِنْتَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، كَانَتْ تَزُورُ قَبْرَ عَمِّهَا حَمْزَةَ كُلَّ جُمُعَةٍ ،
فَتُصَلِّي وَيَبْكِي عِنْدَهُ ».

Ja‘far ibn Muḥammad (al-Ṣādiq) narrated from his father, Muḥammad al-Bāqir, who narrated from his father, ‘Alī ibn Ḥusayn, who narrated from his father, Ḥusayn. The daughter of the Prophet ﷺ, Fāṭimah, used to visit the grave of her uncle, Ḥamzah, every Friday. She would pray beside it and cry.⁶⁴⁷

The reconciliation between ‘Alī and Fāṭimah:

عَمَرُو بْنُ سَعِيدٍ قَالَ: كَانَ فِي عَلِيٍّ عَلَى فَاطِمَةَ شِدَّةٌ. فَقَالَتْ: وَاللَّهِ
لَأَشْكُوَنَّكَ إِلَى رَسُولِ اللَّهِ. فَأَنْطَلَقْتُ وَأَنْطَلَقَ عَلِيٌّ بِأَثَرِهَا. فَقَامَ حَيْثُ يَسْمَعُ
كَلَامَهُمَا. فَشَكَتُ إِلَى رَسُولِ اللَّهِ غِلْظَ عَلِيٍّ وَشِدَّتَهُ عَلَيْهَا. فَقَالَ: يَا بُنَيَّةُ

⁶⁴⁶ Muḥammad ibn Ismā‘īl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, 4:48 #2911, 5:129 #4075; Muslim ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim*, 5:178 #4743.

⁶⁴⁷ Muḥammad ibn ‘Abd Allāh al-Ḥākim, *al-Mustadrak*, 1:377 #1396, 3:30 #4319; ‘Abd al-Razzāq ibn Hammām al-Ṣan‘ānī, *al-Muṣannaḡ*, 3:572 #6713; Abū Bakr Aḥmad ibn al-Ḥusayn al-Bayhaqī, *al-Sunan al-kubrā*, 4:131 #7208, *Dalā‘il al-nubūwah*, 3:309; ‘Umar ibn Shabbah, *Tārīkh Madīnah*, 1:132.

اسْمِعِي وَاسْتَمِعِي وَاعْقِلِي. إِنَّهُ لَا إِمْرَةَ بِامْرَأَةٍ لَا تَأْتِي هَوَى زَوْجَهَا، وَهُوَ سَاكِتٌ. قَالَ عَلِيٌّ: فَكَفَفْتُ عَمَّا كُنْتُ أَصْنَعُ، وَقُلْتُ: وَاللَّهِ لَا آتِي شَيْئًا تُكَرِّهِيهِ أَبَدًا.

‘Amr ibn Sa‘īd said: ‘Alī was being harsh toward Fāṭimah. Fāṭimah said, “By God, I will complain to the Messenger of God,” and she got up and left. ‘Alī followed her. When they reached the Messenger of God, he stopped, as he could hear their words. Fāṭimah complained to the Messenger of God about ‘Alī’s harsh and rude behavior. The Messenger of God ﷺ said: “O, my daughter, listen, understand, and act wisely. No woman whose husband’s desires are not fulfilled will remain silent.” ‘Alī said: “I have repented of what I did. By God, I swear, I will never do anything again that you dislike.”⁶⁴⁸

عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ قَالَ: «كَانَ بَيْنَ عَلِيٍّ وَفَاطِمَةَ كَلَامًا. فَدَخَلَ رَسُولُ اللَّهِ فَالْتَمَى لَهُ مِثْلًا، فَاضْطَجَعَ عَلَيْهِ. فَجَاءَتْ فَاطِمَةُ فَاضْطَجَعَتْ مِنْ جَانِبِ ، وَجَاءَ عَلِيٌّ فَاضْطَجَعَ مِنْ جَانِبِ. فَأَخَذَ رَسُولُ اللَّهِ يَدَ عَلِيٍّ فَوَضَعَهَا عَلَى سُرَّتِهِ، وَأَخَذَ يَدَ فَاطِمَةَ فَوَضَعَهَا عَلَى سُرَّتِهِ. وَمَ يَزَلْ حَتَّى أَصْلَحَ بَيْنَهُمَا ثُمَّ خَرَجَ. قَالَ: فَقِيلَ لَهُ: دَخَلْتَ وَأَنْتَ عَلَى حَالٍ وَخَرَجْتَ وَنَحْنُ نَرَى الْبِشْرَ فِي وَجْهِكَ. فَقَالَ: وَمَا يَمْنَعُنِي، وَقَدْ أَصْلَحْتُ بَيْنَ أَحَبِّ اثْنَيْنِ إِلَيَّ.»

Habīb ibn Abī Thābit said: There had been a dispute between ‘Alī and Fāṭimah. The Messenger of God ﷺ went to their house. He spread something out for himself and lay down on it. Fāṭimah came and lay down on one side of him, and ‘Alī lay on the other side. The Messenger of God ﷺ took their hands and placed them over their stomachs. He reconciled them in this way and then left the house. It was said to him: “Your state when you entered the house was different. Now we see joy on your face.” He replied: “What could prevent me from being joyful when I reconciled the two people I love the most?”⁶⁴⁹

⁶⁴⁸ Muḥammad ibn Sa‘d, *al-Ṭabaqāt al-kubrā*, 8:26 #9818, 8:26 #9819; Aḥmad ibn ‘Alī ibn Ḥajar, *al-Iṣābah*, 8:59.

⁶⁴⁹ Muḥammad ibn Sa‘d, *al-Ṭabaqāt al-kubrā*, 8:26 #9819; Aḥmad ibn ‘Alī ibn Ḥajar, *al-Iṣābah*, 8:59.

Habīb ibn Abī Thābit was a Follower [the generation after the Companions], and since the narration is *mursal* (missing a link in the chain), it is considered weak. The ḥadīth narrated by Imām al-Bukhārī on this matter is as follows:

عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: «جَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْتَ فَاطِمَةَ فَلَمْ يَجِدْ عَلِيًّا فِي الْبَيْتِ. فَقَالَ: أَيُّ ابْنِ عَمِّكَ؟ قَالَتْ: كَانَ بَيْنِي وَبَيْنَهُ شَيْءٌ فَعَاضَنِي، فَخَرَجَ فَلَمْ يَقُلْ عِنْدِي. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِإِنْسَانٍ: انْظُرْ أَيُّنَ هُوَ؟ فَجَاءَ فَقَالَ يَا رَسُولَ اللَّهِ: هُوَ فِي الْمَسْجِدِ رَاقِدٌ. فَجَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ مُضْطَجِعٌ، قَدْ سَقَطَ رِدَاؤُهُ عَنْ شِقِّهِ، وَأَصَابَهُ تُرَابٌ. فَجَعَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَمْسَحُهُ عَنْهُ وَيَقُولُ: قُمْ أَبَا تُرَابٍ، قُمْ أَبَا تُرَابٍ.»

Sahl ibn Sa'd said: The Messenger of God ﷺ came to Fāṭimah's house and did not find 'Alī there. He asked, "Where is your cousin?" Fāṭimah replied, "There was a disagreement between us. He became upset and left the house. He did not lie down here at noon." The Messenger of God ﷺ said to someone, "Go and see where 'Alī is." The person returned and said, "O, Messenger of God, he is sleeping in the mosque." The Messenger of God ﷺ went to the mosque. He found 'Alī lying there, his outer cloak fallen to one side, and his body covered in dust. The Messenger of God ﷺ wiped the dust off him and said, "Abū Turāb, rise, Abū Turāb, rise."⁶⁵⁰ [Literally, Abū Turāb means "father of dust." In Arabic, the expression "father of..." is sometimes used as an expression meaning "someone who has..." The English equivalent of the Prophet's humorous tease would be something like "dusty man" or "Mr. Dusty."]

The narration of Imām Muslim is as follows:

عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: اسْتُعْمِلَ عَلَى الْمَدِينَةِ رَجُلٌ مِنْ آلِ مَرْوَانَ. قَالَ: فَدَعَا سَهْلُ بْنُ سَعْدٍ فَأَمَرَهُ أَنْ يَشْتِمَ عَلِيًّا. قَالَ: فَأَبَى سَهْلٌ. فَقَالَ لَهُ: أَمَّا إِذَا

⁶⁵⁰ Muḥammad ibn Ismā'īl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, 1:120 #441, 8:77 #6280.

أَبَيْتَ فُقُل: لَعَنَ اللَّهُ أَبَا التُّرَابِ. فَقَالَ سَهْلٌ: مَا كَانَ لِإِلْعَلِّيِّ اسْمٌ أَحَبُّ إِلَيْهِ مِنْ أَبِي التُّرَابِ. وَإِنْ كَانَ لَيَفْرُخُ إِذَا دُعِيَ بِهَا. فَقَالَ لَهُ: أَحْبَبْنَا عَنْ قِصَّتِهِ لَمْ سَمِّيَ أَبَا تُرَابٍ. قَالَ: جَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيَّتَ فَاطِمَةَ فَلَمْ يَجِدْ عَلِيًّا فِي الْبَيْتِ فَقَالَ: «أَيْنَ ابْنُ عَمَلِكِ؟» فَقَالَتْ: كَانَ بَيْنِي وَبَيْنَهُ شَيْءٌ فَعَاذُبَنِي، فَخَرَجَ فَلَمْ يَقُلْ عِنْدِي. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِإِنْسَانٍ: انْظُرْ أَيْنَ هُوَ. فَجَاءَ فَقَالَ: يَا رَسُولَ اللَّهِ هُوَ فِي الْمَسْجِدِ رَاقِدٌ. فَجَاءَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ مُضْطَجِعٌ قَدْ سَقَطَ رِدَاؤُهُ عَنْ شِقِّهِ فَأَصَابَهُ تُرَابٌ. فَجَعَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَمْسَحُهُ عَنْهُ وَيَقُولُ: «فُمَّ أَبَا التُّرَابِ، فُمَّ أَبَا التُّرَابِ».

Sahl ibn Sa'd said: A member of the Marwān family became the governor of Madīnah. He summoned Sahl ibn Sa'd and ordered him to insult 'Alī. Sahl replied, "I will not insult him." The governor said, "If you do not insult him, then at least say, 'May Abū Turāb be cursed'." Sahl said: "The name Abū Turāb was the name that 'Alī loved the most. When he was called by that name, he was happy." The governor asked, "Why was he given the name Abū Turāb? Tell us the story behind it." Sahl said: The Messenger of God ﷺ came to Fāṭimah's house and did not find 'Alī there. He asked, "Where is your cousin?" Fāṭimah replied, "There was a disagreement between us. He became upset and left the house. He did not lie down here at noon." The Messenger of God ﷺ then asked someone, "Go and see where 'Alī is." The person returned and said, "O, Messenger of God, he is sleeping in the mosque." The Messenger of God ﷺ went to the mosque and found 'Alī lying there, his outer cloak fallen to one side, and his body covered in dust. The Messenger of God ﷺ wiped the dust off him and said, "Abū Turāb, rise, Abū Turāb, rise."⁶⁵¹

⁶⁵¹ Muslim ibn al-Hajjāj, *Ṣaḥīḥ Muslim*, 7:123 #6382; Muḥammad ibn Ismā'īl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, 5:23 #3703 (reported in abridged form); Muḥammad ibn Ḥibbān, *al-Ṣaḥīḥ*, 15:368 #6925; Sulaymān ibn Aḥmad al-Ṭabarānī, *al-Muṣjam al-kabīr*, 5:451 #5746.

EVENTS THAT UPSET FĀṬIMAH

The Death of Her Sister Ruqayyah: Ruqayyah was among those who emigrated to Abyssinia with her husband ‘Uthmān. When the Muslims emigrated to Madīnah, ‘Uthmān came to Makkah with his wife Ruqayyah, and from there they emigrated to Madīnah. In the second year after the hijrah (emigration), during the Battle of Badr, ‘Uthmān was unable to participate in the battle due to Ruqayyah falling ill with measles, in accordance with the command of the Messenger of God ﷺ. The Messenger of God ﷺ left Usāmah behind in Madīnah to assist him. When Zayd ibn Ḥārithah brought news of the Muslims’ victory to Madīnah, Ruqayyah had already passed away and was being buried. Because the Messenger of God ﷺ was at Badr, he was not present at her funeral. Reports claiming that he was present are erroneous; they have been confused with the deaths of Zaynab or Umm Kulthūm. Naturally, this death caused great sorrow to Fāṭimah. Due to Ruqayyah’s emigration to Abyssinia, Fāṭimah had been separated from her sister for a long time, and now she was parting from her forever in this world. Fāṭimah was among those who learned best from her father the reward and recompense of patience in the face of tribulations.⁶⁵²

The Death of Her Sister Zaynab: Zaynab died in Madīnah in the eighth year after the hijrah. The cause of death was that, while emigrating to Madīnah, Habbār ibn al-Aswad struck the camel she was riding. The frightened camel threw Zaynab to the ground. She fell upon a rocky surface, and because she was pregnant, she miscarried. Having lost a significant amount of blood, her health never recovered. The Messenger of God ﷺ led her funeral prayer. He descended into her grave together with her husband Abū al-‘Āṣ to lay her to rest. This death also greatly saddened Fāṭimah.⁶⁵³

⁶⁵² Muḥammad ibn ‘Abd Allāh al-Ḥākim, *al-Mustadrak*, 4:47 #6851; ‘Abd al-Malik ibn Hishām, *al-Sīrah*, 3:233; Abū ‘Umar Yūsuf ibn ‘Abd al-Barr, *al-Istī‘āb*, 2:95; Ibn al-Athīr ‘Alī ibn Muḥammad al-Jazarī, *Usd al-ghābah fī ma’rifat al-ṣaḥābah*, 2:250, 3:352; Aḥmad ibn ‘Alī ibn Ḥajar, *al-Iṣābah*, 7:648, 649 #11181; ‘Abd al-Raḥmān ibn al-Jawzī, *Talkhīṣ fuhūm ahl al-athar*, 31.

⁶⁵³ Muḥammad ibn Ismā‘īl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, 2:93-1253; Muslim ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim*, 3:47-2216; Muḥammad ibn ‘Abd Allāh al-Rib‘ī, *Tārīkh mawālīd al-‘ulamā’ wa-wafayātihim*, 1:81; Sulaymān ibn Aḥmad al-Tabarānī, *al-Muṣam al-kabīr*, 16:292 #18488, 22:433 #1055; *al-Muṣam al-awsaṭ*, 6:66 #5810; Abū Nu‘aym Aḥmad ibn ‘Abd Allāh al-Iṣfahānī, *Ma’rifat al-ṣaḥābah*, 22:218; ‘Abd al-Malik Ibn Ḥusayn al-

The Death of Her Sister Umm Kulthūm: After the death of Ruqayyah, ‘Uthmān married Umm Kulthūm in the third year after the hijrah. This daughter of the Messenger of God ﷺ also died in Madīnah in the month of Sha‘bān in the ninth year after the hijrah. Her funeral prayer was led by her father, the Messenger of God ﷺ. The death of this remaining sister likewise caused Fāṭimah deep sorrow.⁶⁵⁴

The Death of the Messenger of God ﷺ: There is no doubt that the greatest sorrow experienced by Fāṭimah was the departure of her father, the Messenger of God ﷺ from this world. The ḥadīth transmitted by Imām al-Bukhārī on this matter is as follows: Anas ibn Mālik said: When the illness of the Messenger of God ﷺ worsened, he would lose consciousness. Fāṭimah expressed her grief by saying, “O, my dear father, the pain you are suffering!” The Messenger of God ﷺ said to her: “After today, your father will suffer no more.” When he passed away, Fāṭimah said: “O, my dear father, he has responded to the call of his Lord. O, my dear father, his abode is the Garden of Paradise. O, my dear father, we have informed Jibrā’īl [the angel Gabriel] of your passing.” When he was buried, Fāṭimah said: “O, Anas, how could your hearts be content to cast earth upon the Messenger of God ﷺ?”⁶⁵⁵

Ja‘far al-Šādiq’s father, Muḥammad al-Bāqir, said: “After the death of the Prophet ﷺ, Fāṭimah was never seen laughing ever again. She lived only six months after his death.” Ja‘far ibn Muḥammad al-Šādiq narrated from his father, Muḥammad al-Bāqir, who narrated from his grandfather Ḥusayn, who narrated from (his father) ‘Alī: “After the

Iṣāmī al-Makkī, *Samt al-nujūm al-‘awālī fī anḥā’ al-awā’īl wa-al-tawālī*, 1:214; Muḥibb al-Dīn Aḥmad ibn ‘Abd Allāh al-Ṭabarī, *Dhakhā’ir al-‘uqbā*, 160; ‘Abd al-Rahmān ibn al-Jawzī, *Talkhīṣ fuhūm ahl al-athar*, 31; Ibn al-Athīr ‘Alī ibn Muḥammad al-Jazarī, *Uṣd al-ghābah fī ma’rifat al-ṣaḥābah*, 3:359; Aḥmad ibn ‘Alī ibn Ḥajar, *al-Iṣābah*, 7:665 #11217.

⁶⁵⁴ Muḥammad ibn Ḥibbān, *al-Sīrah*, 366; Abū Nu‘aym Aḥmad ibn ‘Abd Allāh al-Iṣfahānī, *Ma’rifat al-ṣaḥābah*, 22:228, 234, 23:483; Muḥibb al-Dīn Aḥmad ibn ‘Abd Allāh al-Ṭabarī, *Dhakhā’ir al-‘uqbā*, 166; Abū Bishr Muḥammad ibn Aḥmad al-Dūlābī, *al-Dhurriyah al-tāhirah*, 88 #77; Ibn al-Athīr ‘Alī ibn Muḥammad al-Jazarī, *Uṣd al-ghābah fī ma’rifat al-ṣaḥābah*, 3:457; Aḥmad ibn ‘Alī ibn Ḥajar, *al-Iṣābah*, 8:288 #12222.

⁶⁵⁵ Muḥammad ibn Ismā’īl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, 6:18-4462. Many *muhaddithūn* have transmitted this narration; however, we have sufficed with the version reported by al-Bukhārī.

Messenger of God ﷺ was buried, Fāṭimah came and stood by his grave. She took a handful of soil, placed it on her eyes, and wept, saying:

مَاذَا عَلَى مَنْ شَمَّ تُرْبَةَ أَحْمَدَ ... أَنْ لَا يَشَمَّ مَدَى الزَّمَانِ عَوَالِيَا
صُبَّتْ عَلَى مَصَائِبُ لَوْ أَنَّهَا ... صُبَّتْ عَلَى الْأَيَّامِ صِرْنَ لَيَالِيَا

“He who smells the grave of Aḥmad,
Would never again smell anything so precious.
Calamities have poured upon me in such that, were they to
Fall upon days, they [the days] would become nights.”⁶⁵⁶

Ibn Nāṣir al-Dīn said: “The first person to visit the grave of the Messenger of God ﷺ and to compose an elegy for him (referring to the above verses) was Fāṭimah.⁶⁵⁷ After his death, she constantly shed tears.”⁶⁵⁸

The Illness, Death, and Burial of Fāṭimah: Fāṭimah died six months after the passing of the Messenger of God ﷺ, at the age of twenty-nine. ‘Alī washed her body and led her funeral prayer.⁶⁵⁹ According to al-Wāqidī, Fāṭimah passed away on the night of Tuesday, the 3rd of Ramaḍān, in the eleventh year of the hijrah.⁶⁶⁰ According to a ḥadīth narrated from the Mother of the Believers, ‘Ā’ishah, Fāṭimah died six months after the death of the Messenger of God ﷺ.

عَنْ عَائِشَةَ: « أَنَّ فَاطِمَةَ-عَلَيْهَا السَّلَامُ-بِنْتُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
أَرْسَلَتْ إِلَى أَبِي بَكْرٍ تَسْأَلُهُ مِيرَاثَهَا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَمَا

⁶⁵⁶ Muḥammad ibn Sa’d, *al-Tabaqāt al-kubrā*, 2:248 #2164, 2:312 #2445; Abū al-Yumn ‘Abd al-Ṣamad Ibn ‘Abd al-Wahhāb al-Dimashqī, *Ithāf al-zā’ir*, 167; Aḥmad ibn Muḥammad al-Qaṣṭallānī, *al-Mawāhib al-ladunīyah*, 3:582; Muḥammad ibn Maḥmūd Ibn al-Najjār, *al-Durrat al-samīnah fī akhbār Madīnah*, 139; ‘Alī ibn Muḥammad al-Qārī, *Jam‘ al-wasā’il fī sharḥ al-shamā’il*, 2:210; Muḥammad ibn Yūsuf al-Šālīhī al-Shāmī, *Subul al-hudā wa-al-rashād*, 12:337.

⁶⁵⁷ Ibn Nāṣir al-Dīn al-Dimashqī, *Silwat al-ka’ib bi-wafāt al-ḥabīb*, 27, 34.

⁶⁵⁸ Ya’qūb ibn Sufyān al-Fasawī, *al-Ma’rifah wa-al-tārīkh*, 3:294; Muḥammad ibn Sa’d, *al-Tabaqāt al-kubrā*, 2:248 #2164, 2:312 #2445.

⁶⁵⁹ ‘Abd al-Raḥmān ibn al-Jawzī, *Talkhīṣ fuhūm ahl al-athar*, 31.

⁶⁶⁰ Aḥmad ibn ‘Alī ibn Ḥajar, *al-Iṣbah*, 8:53 #11583.

أَفَاءَ اللَّهِ عَلَيْهِ بِالْمَدِينَةِ، وَفَدَكَ، وَمَا بَقِيَ مِنْ خُمُسِ حَيَبَرٍ. فَقَالَ أَبُو بَكْرٍ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا تُورِثُ مَا تَرَكْنَا صَدَقَةً. إِنَّمَا يَأْكُلُ آلُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي هَذَا الْمَالِ. وَإِنِّي وَاللَّهِ لَا أُغَيِّرُ شَيْئًا مِنْ صَدَقَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ حَالِهَا الَّتِي كَانَ عَلَيْهَا فِي عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَلَا عَمَلَنَ فِيهَا بِمَا عَمِلَ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَأَبَى أَبُو بَكْرٍ أَنْ يَدْفَعَ إِلَى فَاطِمَةَ مِنْهَا شَيْئًا. فَوَجَدَتْ فَاطِمَةُ عَلَى أَبِي بَكْرٍ فِي ذَلِكَ فَهَجَرَتْهُ، فَلَمْ تُكَلِّمَهُ حَتَّى تُوَفِّيَتْ. وَعَاشَتْ بَعْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سِتَّةَ أَشْهُرٍ. فَلَمَّا تُوَفِّيَتْ دَفَنَهَا زَوْجُهَا عَلِيٌّ لَيْلًا وَلَمْ يُؤْذِنْ بِهَا أَبَا بَكْرٍ، وَصَلَّى عَلَيْهَا. وَكَانَ لِعَلِيِّ مِنَ النَّاسِ وَجْهٌ حَيَاةَ فَاطِمَةَ. فَلَمَّا تُوَفِّيَتْ اسْتَنْكَرَ عَلِيٌّ وَجْهَ النَّاسِ. فَالْتَمَسَ مُصَاحَبَةَ أَبِي بَكْرٍ وَمُبَايَعَتَهُ. وَلَمْ يَكُنْ يُبَايِعُ تِلْكَ الْأَشْهُرَ. فَأَرْسَلَ إِلَى أَبِي بَكْرٍ أَنْ ائْتِنَا، وَلَا يَأْتِنَا أَحَدٌ مَعَكَ، كَرَاهِيَةً لِمَحْضَرِ عُمَرَ. فَقَالَ عُمَرُ: لَا وَاللَّهِ لَا تَدْخُلُ عَلَيْهِمْ وَحْدَكَ. فَقَالَ أَبُو بَكْرٍ: وَمَا عَسَيْتُهُمْ أَنْ يَفْعَلُوا بِي، وَاللَّهِ لَا يَتَيْنَهُمْ. فَدَخَلَ عَلَيْهِمْ أَبُو بَكْرٍ. فَتَشَهَّدَ عَلِيٌّ فَقَالَ: إِنَّا قَدْ عَرَفْنَا فَضْلَكَ وَمَا أَعْطَاكَ اللَّهُ، وَلَمْ نَنْفَسْ عَلَيْكَ خَيْرًا سَافَهُ اللَّهُ إِلَيْكَ. وَلَكِنَّكَ اسْتَبَدَدْتَ عَلَيْنَا بِالْأَمْرِ. وَكُنَّا نَرَى لِقَرَابَتِنَا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَصِيًّا. حَتَّى فَاضَتْ عَيْنَا أَبِي بَكْرٍ. فَلَمَّا تَكَلَّمَ أَبُو بَكْرٍ قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ لِقَرَابَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحَبُّ إِلَيَّ أَنْ أَصِلَ مِنْ قَرَابَتِي. وَأَمَّا الَّذِي شَجَرَ بَيْنِي وَبَيْنَكُمْ مِنْ هَذِهِ الْأَمْوَالِ، فَلَمْ أَلْ فِيهَا عَنِ الْخَيْرِ، وَلَمْ أَتْرُكْ أَمْرًا رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصْنَعُهُ فِيهَا إِلَّا صَنَعْتُهُ. فَقَالَ عَلِيٌّ لِأَبِي بَكْرٍ: مَوْعِدُكَ الْعَشِيَّةَ لِلْبَيْعَةِ. فَلَمَّا صَلَّى أَبُو بَكْرٍ الظُّهْرَ رَفَعَ عَلَى الْمِنْبَرِ فَتَشَهَّدَ وَذَكَرَ شَأْنَ عَلِيٍّ وَتَخَلَّفَهُ عَنِ الْبَيْعَةِ، وَعَذَرَهُ بِالَّذِي اعْتَدَرَ إِلَيْهِ. ثُمَّ اسْتَغْفَرَ وَتَشَهَّدَ عَلِيٌّ، فَعَظَّمَ حَقَّ

أَبِي بَكْرٍ، وَحَدَّثَ أَنَّهُ لَمْ يَحْمِلْهُ عَلَى الَّذِي صَنَعَ نَفَاسَةً عَلَى أَبِي بَكْرٍ، وَلَا
 إِنْكَارًا لِلَّذِي فَضَّلَهُ اللَّهُ بِهِ. وَلَكِنَّا نَرَى لَنَا فِي هَذَا الْأَمْرِ نَصِيئًا، فَاسْتَبَدَّ عَلَيْنَا
 فَوَجَدْنَا فِي أَنْفُسِنَا. فَسُرَّ بِذَلِكَ الْمُسْلِمُونَ وَقَالُوا أَصَبَتْ. وَكَانَ الْمُسْلِمُونَ إِلَى
 عَلِيِّ قَرِيبًا حِينَ رَاجَعَ الْأَمْرَ الْمَعْرُوفَ.

The Mother of the Believers, ‘Ā’ishah, narrated: The daughter of the Messenger of God ﷺ, Fāṭimah, sent someone to Abū Bakr requesting her inheritance from the *fa’y* (spoils without battle) left by the Messenger of God ﷺ in Madīnah and Fadak, as well as her share from the khums (one-fifth share) of Khaybar. Abū Bakr replied: “The Messenger of God ﷺ said: ‘We do not leave inheritance; what we leave behind is charity.’ The family of Muḥammad ﷺ consumes from this property. By God, I will not change anything from the way it was during the time of the Messenger of God ﷺ. Whatever the Messenger of God ﷺ used to do, I shall continue to do the same.” Abū Bakr refused to give anything to Fāṭimah. She became upset with Abū Bakr and did not speak to him until her death. She lived six months after the death of the Prophet ﷺ. When she passed away, her husband ‘Alī led her funeral prayer. He did not inform Abū Bakr and [instead, secretly] buried her at night. While Fāṭimah was alive, the people showed interest in ‘Alī. But when she passed away, people turned away from him. He began to seek reconciliation with Abū Bakr and a path to pledge allegiance to him. He had not pledged allegiance during the preceding months [‘Alī did not pledge allegiance to Abū Bakr while Fāṭimah, who was so hurt by Abū Bakr, was still alive]. He sent word to Abū Bakr: “Come to us.” And he added, “Let no one come with you, for I do not wish ‘Umar to come.” ‘Umar said to Abū Bakr: “Do not go to them alone.” But Abū Bakr replied: “What will they do to me? By God, I shall go to them,” and he went. ‘Alī began by bearing witness to the declaration of faith and then said: “We recognize the merit and virtue that God has granted you. We do not seek to compete with you in the good that God has decreed for you. However, we believed that, being the nearest of kin to the Messenger of God ﷺ, we should have been consulted and involved. We were pained that it was decided without informing us.”

Abū Bakr’s eyes filled with tears. He then began to speak: “By God, in whose hand is my soul, showing kindness to the kin of the Messenger of God ﷺ is dearer to me than showing kindness to my own kin.

Because of the disagreement between you and me over this wealth, I will not fall short in doing good. I will follow exactly what the Messenger of God ﷺ did, and I will not depart from anything he practiced.” ‘Alī then said to Abū Bakr: “The time for our pledge of allegiance to you will be tomorrow after midday.” After performing the noon prayer, Abū Bakr ascended the pulpit. He bore witness to the declaration of faith and explained the reason for ‘Alī’s delay in giving the *bay’ah* (pledge of allegiance) and presented his excuse.

‘Alī then spoke. After seeking God’s forgiveness and reciting the declaration of faith, he honored Abū Bakr and clarified that what had occurred was not out of rivalry with him, nor did they deny the virtue that God had bestowed upon him. However, he said: “We believed that we should have been involved in this matter. We were hurt that it happened without our knowledge.” The Muslims rejoiced at this and said, “You have done well.” When ‘Alī returned to what was right (*maḥrūf*), the Muslims once again drew near to him.⁶⁶¹

عَنْ أُمِّ جَعْفَرٍ، أَنَّ فَاطِمَةَ بِنْتَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ: يَا أَسْمَاءُ
إِنِّي قَدْ اسْتَقْبَحْتُ مَا يُصْنَعُ بِالنِّسَاءِ. إِنَّهُ يُطْرَحُ عَلَى الْمَرْأَةِ الثَّوْبُ فَيَصِفُهَا.
فَقَالَتْ أَسْمَاءُ: يَا بِنْتَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلَا أُرِيكَ شَيْئًا رَأَيْتُهُ
بَارِضِ الْحَبَشَةِ. فَدَعَتْ بِجَرَائِدِ رَطْبَةٍ فَحَنَنْتَهَا. ثُمَّ طَرَحَتْ عَلَيْهَا ثَوْبًا. فَقَالَتْ
فَاطِمَةُ رَضِيَ اللَّهُ عَنْهَا: مَا أَحْسَنَ هَذَا وَأَجْمَلُهُ، يُعْرِفُ بِهِ الرَّجُلُ مِنَ الْمَرْأَةِ.
فَإِذَا أَنَا مِثُّ فَاعْسِلِينِي أَنْتِ، وَعَلَيَّ رَضِيَ اللَّهُ عَنْهُ. وَلَا تُدْخِلِي عَلَيَّ أَحَدًا.
فَلَمَّا تَوَقَّيْتُ رَضِيَ اللَّهُ عَنْهَا جَاءَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا تَدْخُلُ، فَقَالَتْ
أَسْمَاءُ: لَا تَدْخُلِي. فَشَكَتُ أَبَا بَكْرٍ، فَقَالَتْ: إِنَّ هَذِهِ الْخُتَعَمِيَّةَ تَحُولُ بَيْنِي
وَبَيْنَ ابْنَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. وَقَدْ جَعَلْتُ لَهَا مِثْلَ هَوْدَجِ
الْعُرُوسِ. فَجَاءَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ فَوَقَّفَ عَلَى الْبَابِ وَقَالَ: يَا أَسْمَاءُ، مَا
حَمَلَكَ أَنْ مَنَعْتَ أَزْوَاجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدْخُلْنَ عَلَى ابْنَةِ النَّبِيِّ

⁶⁶¹ Muḥammad ibn Ismā‘īl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, 5:177 #4241, #4242; Muslim ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim*, 5:153 #4679.

صلى الله عليه وسلم. وَجَعَلَتْ لَهَا مِثْلَ هُودَجِ الْعُرُوسِ. فَقَالَتْ: أَمَرْتَنِي أَنْ لَا تُدْخِلَنِي عَلَى أَحَدًا. وَأُرَيْتَهَا هَذَا الَّذِي صَنَعْتُ وَهِيَ حَيَّةٌ. فَأَمَرْتَنِي أَنْ أَصْنَعَ ذَلِكَ لَهَا. فَقَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: فَاصْنَعِي مَا أَمَرْتُكِ، ثُمَّ انْصَرَفَ. وَغَسَلَهَا عَلَيَّ وَأَسْمَاءُ رَضِيَ اللَّهُ عَنْهُمَا .

Umm Ja'far narrated: The daughter of the Messenger of God ﷺ, Fāṭimah, said: "O, Asmā', I find what is done to women (after death) to be disgraceful. A cloth is merely thrown over them, and the shape of their bodies becomes visible." Asmā' said: "O, daughter of the Messenger of God ﷺ, shall I show you something I saw in Abyssinia?" She asked for fresh palm branches. She bent them, then placed a cloth over them. Fāṭimah said: "How excellent and beautiful this is! In this way, the body of a woman is distinguished from that of a man." Then she added: "When I die, you and 'Alī should wash me, and do not allow anyone else near me." When Fāṭimah passed away, the Mother of the Believers 'Ā'ishah wanted to enter to see her. Asmā' said: "Do not enter." 'Ā'ishah complained to Abū Bakr, saying: "This woman from the tribe of Khath'am wants to come between me and the daughter of the Messenger of God ﷺ! She has even made something for Fāṭimah like a bridal canopy mounted on a camel." Abū Bakr came and stood at the door. He said: "O, Asmā', why are you preventing the wives of the Prophet ﷺ from entering upon the daughter of the Messenger of God ﷺ? And why have you made for Fāṭimah something like a bridal canopy?" Asmā' replied: "She told me, 'Do not allow anyone near me.' While she was still alive, I showed her what I had made, and she commanded me, 'When I die, do this for me'." Abū Bakr said: "Then carry out what she commanded you," and he left. 'Alī and Asmā' washed her body together.⁶⁶²

There is also another narration regarding the death of Fāṭimah:

⁶⁶² Abū Bakr Aḥmad ibn al-Ḥusayn al-Bayhaqī, *al-Sunan al-kubrā*, 4:34 #7180, 3:556 #6661; Abū Nu'aym Aḥmad ibn 'Abd Allāh al-Iṣfahānī, *Hilyat al-awliyā'*, 2:43; Abū Bishr Muḥammad ibn Aḥmad al-Dūlābī, *al-Dhurrīyah al-ṭāhīrah*, 248 #204, #250 #206; Abū 'Umar Yūsuf ibn 'Abd Allāh ibn 'Abd al-Barr, *al-Istī'āb*, 2:114.

عَنْ عُبَيْدِ اللَّهِ بْنِ عَلِيٍّ بْنِ أَبِي رَافِعٍ، عَنْ أَبِيهِ، عَنْ أُمِّهِ سَلْمَى قَالَتْ: « اشْتَكَيْتُ فَاطِمَةَ شَكْوَاهَا الَّتِي قُبِضَتْ فِيهَا، فَكُنْتُ أَمْرِضُهَا. فَأَصْبَحْتُ يَوْمًا كَأَمَثَلِ مَا رَأَيْتُهَا فِي شَكْوَاهَا تِلْكَ. قَالَتْ: وَخَرَجَ عَلَيَّ لِبَعْضِ حَاجَتِهِ. فَقَالَتْ: يَا أُمَّةُ، اسْكُبِي لِي غُسْلًا. فَأَعْتَسَلْتُ كَأَحْسَنِ مَا رَأَيْتُهَا تَغْتَسِلُ. ثُمَّ قَالَتْ: يَا أُمَّةُ، أَعْطِينِي ثِيَابِي الْجُدْدَ. فَأَعْطَيْتُهَا فَلَبَسَتْهَا. ثُمَّ قَالَتْ: يَا أُمَّةُ، قَدِّمِي لِي فِرَاشِي وَسَطَ الْبَيْتِ. فَفَعَلْتُ. وَاضْطَجَعْتُ، وَاسْتَقْبَلَتِ الْقِبْلَةَ، وَجَعَلْتُ يَدَهَا تَحْتَ خَدِّهَا ثُمَّ قَالَتْ: يَا أُمَّةُ إِنِّي مَقْبُوضَةٌ الْآنَ. وَقَدْ تَطَهَّرْتُ الْآنَ، فَلَا يَكْشِفُنِي أَحَدٌ. فَقُبِضْتُ مَكَانَهَا. قَالَتْ: فَجَاءَ عَلَيَّ فَأَخْبَرْتُهُ. قَالَ: لَا وَاللَّهِ لَا يَكْشِفُ لَهَا أَحَدٌ كَيْفًا. فَاخْتَمَلَهَا فَدَفَنَهَا بِغُسْلِهَا ذَلِكَ ».

‘Ubayd Allāh, the son of ‘Alī, who was the son of Abū Rāfi‘, narrated from his father ‘Alī, and ‘Alī from his mother Salmá. Salmá said: “During the illness in which Fāṭimah passed away, she complained of her pains. I was treating her. One day, while she was still ill, I saw her looking far better than before. ‘Alī had gone out to take care of some needs. Fāṭimah said: ‘O, servant girl, prepare water for me.’ She bathed herself that day better than I had ever seen before. Then she said: ‘O, servant girl, give me my new clothes.’ I gave them to her, and after dressing, she said: ‘O, servant girl, spread my bed in the middle of the house.’ I did as she asked. She lay down, turned her face toward the *qiblah* [the direction of Makkah], placed her hand under her cheek, and said: ‘O, servant girl, I have now bathed. I am going to die. Let no one remove my clothes.’ She passed away immediately after. ‘Alī returned, and I informed him of what had happened. ‘Alī said: ‘By God, no one will so much as lift her garment.’ He carried her and, satisfied with that same *ghusl* (ritual bath), buried her.”⁶⁶³

⁶⁶³ Aḥmad ibn Ḥanbal, *al-Musnad*, 45:587 #27615; *Faḍāʾil al-ṣaḥābah*, 2:629 #1074, 2:725 #1243; Muḥammad ibn Sa’d, *al-Ṭabaqāt al-kubrā*, 8:27; Ibn Shabbah, *Tārīkh Madīnah*, 1:108; Aḥmad ibn ‘Umar ibn Shāhīn, *Nāṣiḥ al-ḥadīth wa-mansūkhīh*, 482 #646; Abū Bishr Muḥammad ibn Aḥmad al-Dūlābī, *al-Dhurriyah al-tāhirah*, 112 #215; Abū Nu’aym Aḥmad ibn ‘Abd Allāh, *Maʾrifat al-ṣaḥābah*, 6:3507 #7944; Muḥammad ibn ‘Amr ibn al-Bakhtārī, *Juz’ fīh sittat majālis min amālī Ibn al-Bakhtārī*,

Evaluation of this ḥadīth: This narration has occupied the attention of ḥadīth scholars and has been heavily criticized. There is an error in the name of the female Companion who narrated it. In Aḥmad ibn Ḥanbal's *al-Musnad*, the narration appears under the heading: “حديث أم سلمة”، i.e., “the ḥadīth of the mother of Salmá.” This ḥadīth was transmitted by ‘Ubayd Allāh ibn ‘Alī, from his father ‘Alī, son of Abū Rāfi‘, from his mother Salmá. However, in some books, the phrase عَنْ أُمِّهِ سَلْمَى (“from his mother, Salmá”) was incorrectly written as عَنْ أُمِّ سَلْمَى (“from Umm Salmá”), which is a mistake. The correct version is that he narrated it “from his mother Salmá,” because Aḥmad ibn Ḥanbal, in both *al-Musnad* and *Faḍā’il al-ṣaḥābah*, transmitted it with the wording “from his mother Salmá.”

On this ḥadīth, various scholars have written the following:⁶⁶⁴ In Ibn Shabbah's *Tārīkh Madīnah*, it is narrated that her name was Salmá and that she was the mother. Ibn al-Athīr ‘Alī ibn Muḥammad ibn Muḥammad, in *Usd al-ghābah*, 6:344 #7468, transmitted Aḥmad ibn Ḥanbal's narration from *al-Musnad*, and referred to her as “Salmá's mother.” Muḥammad ibn Aḥmad al-Dhahabī, in *Tajrīd asmā’ al-ṣaḥābah*, pp. 277 #3336, 322 #3913, describes her as the Prophet's servant, the handmaiden of his aunt Ṣafīyah, the nurse of Fāṭimah, and the wife of Abū Rāfi‘. He later mentions her in the *kunyah* section as “Salmá's mother,” and states that there is a ḥadīth about her in *al-Musnad* of Aḥmad ibn Ḥanbal. He notes that it seems she was the wife of Abū Rāfi‘. Muḥammad ibn ‘Alī ibn Ḥasan Ibn Ḥamzah al-Ḥusaynī, in *al-Ikmāl fī dhikr man lahu riwāyah fī musnad al-imām Aḥmad min al-rijāl*, 300 #615, 631 #1498, follows the previous opinions and refers to Umm Salmá as “Salmá's mother.” He cites the ḥadīth in two places and notes that ‘Alī, the son of Ibn Abī Rāfi‘, narrated the story of Fāṭimah al-Zahrā's death from Umm Salmá. He considers the ḥadīth *munkar* (denounced). ‘Ubayd Allāh, the son of ‘Alī, transmitted it from him. There is confusion (*idṭirāb*) in the transmission paths. “Salmá's mother”

150 #85; Muḥammad ibn ‘Abd Allāh Ibn Ḥayyawayh, *Man wāfaqat kunyatuhu kunyat zawjih*, 72; Nūr al-Dīn ‘Alī ibn Abī Bakr al-Haythamī, *Majma’ al-zawā’id*, 9:337.

⁶⁶⁴ [TN: The original Turkish edition included this information in a lengthy footnote while the main text had only the following brief sentence: “We will present the details written about this ḥadīth in a footnote.” I have taken the liberty in this English edition to invert that arrangement.]

said: “During the illness in which Fāṭimah died, she complained of pain...” This ḥadīth is *munkar*. Aḥmad Ibn ‘Alī ibn Ḥajar, in *Taḥṣīl al-manfa‘ah*, 2:665 #1669, states: “The name of Abū Rāfi‘’s wife is Salmá. Some narrators made an error by calling her Umm Salmá (Salmá’s mother).” Muḥammad ibn Sa‘d, Ibn Shabbah, and Ibn al-Jawzī correctly recorded her name as Salmá. ‘Abd Allāh ibn Yūsuf al-Zayla‘ī, in *Naṣb al-rāyah*, 2:250, states that the correct version is Salmá. After this ḥadīth, Aḥmad ibn Ḥanbal narrated two more ḥadīths in *al-Musnad* and referred to her as “Salmá.” The earlier narration claimed that ‘Alī and Asmā’ bint ‘Umayyā washed her. This narration completely contradicts that.

Shu‘ayb al-Arna‘ūṭ, in a footnote of his critical edition of Aḥmad ibn Ḥanbal’s *al-Musnad*, notes that: “This narration is weak in terms of isnād. One of the narrators is Muḥammad ibn Ishāq, who is a *mudallis* (obfuscating transmitter), and in this ḥadīth, he uses *‘an‘anah*. Another narrator, ‘Ubayd Allāh ibn ‘Alī ibn Abī Rāfi‘, is also weak. Furthermore, al-Ḥusaynī in *al-Ikmāl* calls this text *munkar*.” Ibn al-Jawzī, in his books *al-Ilal al-mutanāhiyah* (1:259, 260 #419), reports this ḥadīth under the title: “Fāṭimah bathed and died.” The *isnād* includes a chain from ‘Abd Allāh ibn ‘Alī al-Muqri’ through multiple narrators ending with Muḥammad ibn Ishāq, who narrated from ‘Ubayd Allāh ibn ‘Alī ibn Abī Rāfi‘, from his father, from his mother Salmá, who said: “During the illness in which Fāṭimah died...” Ibn al-Jawzī says this ḥadīth is not *ṣaḥīḥ*. Its chain contains Ibn Ishāq, whom Mālik and Hishām Ibn ‘Urwah considered a liar. It also includes ‘Alī ibn ‘Āṣim, of whom Yazīd Ibn Hārūn said: “We always deemed him a liar.” Aḥmad ibn Ḥanbal had a negative view of him. Yaḥyá ibn Ma‘īn said: “He is nothing.” Al-Nasā‘ī said: “He is to be abandoned.” Ibn al-Jawzī argues: How can this be *ṣaḥīḥ*? Ritual washing is legislated upon death. How could it happen before death? Even if Fāṭimah was unaware, could ‘Alī be ignorant of that? Furthermore, al-Shāfi‘ī and Aḥmad ibn Ḥanbal held that a man may wash his deceased wife, citing ‘Alī’s washing of Fāṭimah as proof. Ibn al-Jawzī, in *al-Mawḍū‘āt*, 3:276, 277, also cites a version: “Fāṭimah bathed before dying and was not bathed after.” The *isnād* again includes Ibn Ishāq, narrated by ‘Ubayd Allāh ibn Abī Rāfi‘, from his father, from his mother, Salmá. Ibn al-Jawzī declares this ḥadīth not *ṣaḥīḥ*. He criticizes Ibn Ishāq as *majrūh* (criticized); Mālik, Sulaymān al-Taymī, Wabb ibn Khālīd, Hishām ibn ‘Urwah, and Yaḥyá ibn Sa‘īd all accused him of lying. Ibn

al-Madīnī said: “He transmits false ḥadīths from unknown transmitters.” Regarding ‘Āṣim, Yaḥyá ibn Ma‘īn said: “He is nothing.” Ḥakam and Nūḥ ibn Yazīd were both Shī‘ī. Ibn ‘Aqīl stated that he was *mursal* and very weak. Aḥmad Ibn ‘Alī ibn Ḥajar al-‘Asqalānī, in *al-Qawl al-musaddad*, 44, criticizes Ibn al-Jawzī’s judgment in *al-Mawḍū‘āt*, stating that although this narration contradicts others, it is not correct to deem it fabricated (*mawḍū‘*).⁶⁶⁵

Muḥammad Ṣādiq adds: “A single ḥadīth may have many chains (*turuq*), and some may include unreliable narrators. Judging all chains based on a few flawed ones is incorrect. This ḥadīth is like that. Apart from Muḥammad ibn Ishāq, the narrators criticized by Ibn al-Jawzī do not appear in the *Musnad* chain of Aḥmad ibn Ḥanbal. Furthermore, the accusation that Muḥammad ibn Ishāq is a liar is not unanimously agreed upon. Thus, we consider the opinion of Ibn Ḥajar to be more accurate.” Nūr al-Dīn ‘Alī ibn Abī Bakr al-Haythamī, in *Majma‘ al-zawā‘id*, 9:210 #15220, states that this narration contains unknown (*majhūl*) narrators.

A significant ḥadīth concerning Fāṭimah: In the third year of prophethood in Makkah, upon the revelation of the verse,

﴿وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾

“And warn your closest relatives”⁶⁶⁵ the Prophet ﷺ, in order to warn his nearest kinsfolk, first invited the Banū Hāshim to his house. After serving them food, he warned them. As a second step, he ascended the hill of Ṣafā, called upon the clans of Quraysh to which he was related, and warned them. This warning unquestionably took place in Makkah. There was no such warning in Madīnah. The ḥadīths that describe this warning have been transmitted in many ḥadīth collections. The “ḥadīths of warning” were transmitted from the Companions: the Mother of the Believers ‘Ā’ishah, Abū Hurayrah, ‘Abd Allāh ibn ‘Abbās, Qabīṣah ibn Mukhāriq, Zuhayr ibn ‘Amr, and ‘Alī ibn Abī Ṭālib. Al-Bukhārī, in his *Ṣaḥīḥ*, transmitted the ḥadīths of Abū Hurayrah and ‘Abd Allāh ibn ‘Abbās. Muslim, in his *Ṣaḥīḥ*, transmitted the ḥadīths of Abū Hurayrah, ‘Ā’ishah, ‘Abd Allāh ibn ‘Abbās, Qabīṣah, and Zuhayr.

The matter that concerns us in these reports is the inclusion of Fāṭimah, who was only seven or eight years old at the time, in this

⁶⁶⁵ Q, al-Shu‘arā’, 26:214.

warning. It is remarkable that she was warned despite having three elder sisters. The presence of minor verbal differences, though not differences in meaning, in the reports does not impair their authenticity. First, we shall present the narrations from al-Bukhārī and Muslim transmitted by Abū Hurayrah and ‘Ā’ishah, in which Fāṭimah’s name is mentioned. Then we shall present the narrations from ‘Abd Allāh ibn ‘Abbās, Qabīṣah, and Zuhayr, in which her name is not mentioned. After that, we shall present the narrations from Aḥmad ibn Ḥanbal and al-Bazzār in their *Musnads*, transmitted from ‘Alī, along with their assessments. Al-Bukhārī transmitted this ḥadīth from Abū Hurayrah with two chains of transmission.

The first ḥadīth:

عَنِ الزُّهْرِيِّ قَالَ: أَحْبَبَنِي سَعِيدُ بْنُ الْمُسَيَّبِ ، وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ. أَنَّ
 أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ أَنْزَلَ
 اللَّهُ عَزَّ وَجَلَّ ﴿ وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ﴾ قَالَ: « يَا مَعْشَرَ قُرَيْشٍ ، أَوْ
 كَلِمَةً نَحْوَهَا - اشْتَرُوا أَنْفُسَكُمْ ، لَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ شَيْئًا. يَا بَنِي عَبْدِ
 مَنَافٍ ، لَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ شَيْئًا. يَا عَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ ، لَا أُغْنِي
 عَنْكَ مِنَ اللَّهِ شَيْئًا. وَيَا صَفِيَّةُ عَمَّةَ رَسُولِ اللَّهِ ، لَا أُغْنِي عَنْكَ مِنَ اللَّهِ شَيْئًا.
 وَيَا فَاطِمَةُ بِنْتُ مُحَمَّدٍ ، سَلِّبِي مَا شِئْتَ مِنْ مَالِي ، لَا أُغْنِي عَنْكَ مِنَ اللَّهِ شَيْئًا .

«

Al-Zuhri said: Sa‘īd ibn al-Musayyab and Abū Salamah ibn ‘Abd al-Raḥmān narrated to us. Abū Hurayrah said: When God, the Exalted and Glorious, revealed the verse “And warn your closest kindred,”⁶⁶⁶ the Messenger of God ﷺ stood up and said: “O, Quraysh, buy yourselves from God, for I cannot do anything for you with God. O, children of ‘Abd Manāf, I cannot do anything for you with God. O, ‘Abbās, son of ‘Abd al-Muṭṭalib, I cannot do anything for you with God. O, Ṣafīyah, the aunt of the Messenger of God, I cannot do anything for you with

⁶⁶⁶ Q. al-Shu‘arā’, 26:214.

God. O, Fāṭimah, daughter of Muḥammad, ask of my wealth whatever you wish, for I cannot do anything for you with God.”⁶⁶⁷

The Second Ḥadīth:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: « يَا بَنِي عَبْدِ مَنَافٍ، اشْتَرُوا أَنْفُسَكُمْ مِنَ اللَّهِ. يَا بَنِي عَبْدِ الْمُطَّلِبِ، اشْتَرُوا أَنْفُسَكُمْ مِنَ اللَّهِ. يَا أُمَّ الزُّبَيْرِ بْنِ الْعَوَّامِ عَمَّةَ رَسُولِ اللَّهِ، يَا فَاطِمَةُ بِنْتُ مُحَمَّدٍ، اشْتَرِيَا أَنْفُسَكُمَا مِنَ اللَّهِ. لَا أَمْلِكُ لَكُمَا مِنَ اللَّهِ شَيْئًا. سَلَانِي مِنْ مَالِي مَا شِئْتُمَا .»

Abū Hurayrah narrated: The Prophet ﷺ said: “O, children of ‘Abd Manāf, buy yourselves from God. O, children of ‘Abd al-Muṭṭalib, buy yourselves from God. O, aunt of the Prophet, mother of Zubayr ibn al-‘Awwām, O, Fāṭimah, daughter of Muḥammad, buy yourselves from God. I cannot do anything for you with God. Ask of my wealth whatever you wish (I will give it to you).”⁶⁶⁸

The first ḥadīth narrated by Abū Hurayrah from Muslim:

عَنْ أَبِي هُرَيْرَةَ، قَالَ: لَمَّا أُنزِلَتْ هَذِهِ الْآيَةُ ﴿وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾، دَعَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فُرَيْشًا. فَاجْتَمَعُوا، فَعَمَّ وَحْصٌ، فَقَالَ: « يَا بَنِي كَعْبِ بْنِ لُؤَيٍّ، أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ. يَا بَنِي مُرَّةِ بْنِ كَعْبٍ، أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ. يَا بَنِي عَبْدِ شَمْسٍ، أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ. يَا بَنِي هَاشِمٍ، أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ. يَا بَنِي عَبْدِ الْمُطَّلِبِ، أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ. يَا فَاطِمَةُ، أَنْقِذِي نَفْسَكَ مِنَ النَّارِ. فَإِنِّي لَا أَمْلِكُ لَكُمُ مِنَ اللَّهِ شَيْئًا. غَيْرَ أَنَّ لَكُمْ رَحِمًا سَابَّهَا بَيِّنًا لَهَا. »

Abū Hurayrah said: When the verse “And warn your closest kindred”⁶⁶⁹ was revealed, the Messenger of God ﷺ called for the Quraysh to gather. They assembled, and addressing both the specific and general branches

⁶⁶⁷ Muḥammad ibn Ismā‘īl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, 4:7 #2753, 6:140 #4771; Muslim ibn al-Hajjāj, *Ṣaḥīḥ Muslim*, 1:192 #206.

⁶⁶⁸ Muḥammad ibn Ismā‘īl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, 4:224 #3527.

⁶⁶⁹ Q, al-Shu‘arā’, 26:214.

of Quraysh, he said: “O, sons of Lu’ayy, sons of Ka’b, save yourselves from the fire. O, sons of Ka’b ibn Murrah, save yourselves from the fire. O, sons of ‘Abd Shams, save yourselves from the fire. O, sons of ‘Abd Manāf, save yourselves from the fire. O, sons of Hāshim, save yourselves from the fire. O, sons of ‘Abd al-Muṭṭalib, save yourselves from the fire. O, Fāṭimah, save yourself from the fire. I cannot do anything for you with God. You are my close kin, and I will maintain the bond with you, meaning: I will continue our kinship in this world.”⁶⁷⁰

The second ḥadīth narrated by Abū Hurayrah from Muslim: Abū Hurayrah said: When the verse “And warn your closest kindred” (Q, al-Shu‘arā’, 26:214) was revealed, the Messenger of God ﷺ said: “O, Quraysh, buy yourselves from God, for I cannot do anything for you with God. O, children of ‘Abd al-Muṭṭalib, I cannot do anything for you with God. O, ‘Abbās, son of ‘Abd al-Muṭṭalib, I cannot do anything for you with God. O, Ṣafīyah, the aunt of the Messenger of God, I cannot do anything for you with God. O, Fāṭimah, daughter of Muḥammad, I cannot do anything for you with God.”⁶⁷¹

Regarding the meaning of the phrase **أُبَلِّغُهَا بِبَلَالِهَا فِي الْأَجَرَةِ** “I will maintain the bond with you”: Khaṭṭābī explained that it means: “I will intercede for you” on the Day of Judgment.⁶⁷² This ḥadīth of Abū Hurayrah has been narrated by many ḥadīth scholars, including Tirmidhī, Nasā’ī, Dārimī, Aḥmad ibn Ḥanbal, Ibn Ḥibbān, Abū ‘Awānah, Abū Nu‘aym, al-Bayhaqī, Abū Ya‘lā, al-Ṭabarānī, and Ibn al-‘Arabī, among others. Our research shows that this ḥadīth has been narrated through eighty-seven different chains of transmission.

The Ḥadīth of ‘Abd Allāh ibn ‘Abbās: Bukhārī and Muslim narrated the “Warn your closest kindred” ḥadīth from ‘Abd Allāh ibn ‘Abbās, but in these narrations, the names of Fāṭimah, Ṣafīyah, and ‘Abbās are not mentioned. Bukhārī opened a chapter in his *Ṣaḥīḥ* under the title: ‘And warn your closest kindred, lower your wings to the believers’ (a reference to treating the believers with kindness and compassion).⁶⁷³

⁶⁷⁰ Muslim ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim*, 1:192 #204.

⁶⁷¹ Muslim ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim*, 1:192 #206.

⁶⁷² Aḥmad ibn ‘Alī ibn Ḥajar al-‘Asqalānī, *Fath al-bārī*, 8:232.

⁶⁷³ Muḥammad ibn Ismā‘īl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, 6:140.

عَنِ ابْنِ عَبَّاسٍ قَالَ : لَمَّا نَزَلَتْ ﴿ وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ﴾ جَعَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدْعُوهُمْ قَبَائِلَ قَبَائِلَ.

‘Abd Allāh ibn ‘Abbās said: When the verse “And warn your closest kindred”⁶⁷⁴ was revealed, the Prophet ﷺ called each tribe to gather.⁶⁷⁵

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَمَّا نَزَلَتْ ﴿ وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ﴾ جَعَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُنَادِي يَا بَنِي فِهْرٍ، يَا بَنِي عَدِيٍّ، لِبَطُونِ فُزَيْرٍ.

‘Abd Allāh ibn ‘Abbās said: When the verse “And warn your closest kindred”⁶⁷⁶ was revealed, the Prophet ﷺ said: “O, sons of Fihr, O, sons of ‘Adīy,” calling out to the branches of Quraysh.⁶⁷⁷

The ḥadīth narrated by Bukhārī and Muslim from ‘Abd Allāh ibn ‘Abbās:

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَمَّا نَزَلَتْ ﴿ وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ﴾ صَعِدَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الصَّفَا فَجَعَلَ يُنَادِي يَا بَنِي فِهْرٍ، يَا بَنِي عَدِيٍّ، لِبَطُونِ فُزَيْرٍ، حَتَّى اجْتَمَعُوا. فَجَعَلَ الرَّجُلُ إِذَا لَمْ يَسْتَطِعْ أَنْ يَخْرُجَ أَرْسَلَ رَسُولًا لِيَنْظُرَ مَا هُوَ. فَجَاءَ أَبُو هَبٍ وَفُزَيْرٌ. فَقَالَ: أَرَأَيْتَكُمْ لَوْ أَخْبَرْتُكُمْ أَنَّ حَيَلًا بِالْوَادِي تُرِيدُ أَنْ تُغَيِّرَ عَلَيْكُمْ أَكُنْتُمْ مُصَدِّقِي؟ قَالُوا: نَعَمْ، مَا جَرَّبْنَا عَلَيْكَ إِلَّا صِدْقًا. قَالَ: فَإِنِّي نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ. فَقَالَ أَبُو هَبٍ: تَبَّ لَكَ سَائِرُ الْيَوْمِ، أَهَذَا جَمَعْتَنَا؟ فَنَزَلَتْ ﴿ تَبَّتْ يَدَا أَبِي هَبٍ وَتَبَّ مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ﴾.

‘Abd Allāh ibn ‘Abbās said: “When the verse, ‘And warn your closest kindred’⁶⁷⁸ was revealed, the Prophet ﷺ climbed the hill of Ṣafā. He

⁶⁷⁴ Q. al-Shu‘arā’, 26:214.

⁶⁷⁵ Muḥammad ibn Ismā‘īl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, 4:224 #3525.

⁶⁷⁶ Q. al-Shu‘arā’, 26:214.

⁶⁷⁷ Muḥammad ibn Ismā‘īl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, 4:224 #3526.

⁶⁷⁸ Q. al-Shu‘arā’, 26:214.

called out, ‘O, sons of Fihir, O, sons of ‘Adīy,’ addressing the tribes of Quraysh. Upon hearing this call, Quraysh gathered. Those who could not ascend the hill sent someone to inquire about the purpose of this gathering. As the Quraysh gathered, Abū Lahab also arrived. The Messenger of God ﷺ said, ‘If I were to tell you that there were horsemen about to attack you from the valley, would you believe me?’ The Quraysh replied, ‘Yes, (we would believe you,) for you have never lied to us.’ The Messenger of God ﷺ then said, ‘I am a warner to you of an impending severe punishment.’ Abū Lahab retorted, ‘May you perish for the rest of the day; is this why you gathered us?’”

At that, the following verse was revealed:

﴿تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ﴾

“May the hands of Abū Lahab perish! And may he perish. His wealth and his gains will not benefit him” (Q, al-Masad, 111:1-2).⁶⁷⁹

‘Abd Allāh ibn ‘Abbās’s narration of this ḥadīth has been reported not only by al-Bukhārī (in *Ṣaḥīḥ al-Bukhārī*) and Muslim (in *Ṣaḥīḥ Muslim*), but also by Aḥmad ibn Ḥanbal, al-Nasā’ī, Ibn Ḥibbān, al-Ṭaḥāwī, Abū Nu‘aym, al-Ṭabarānī, al-Bayhaqī, Ibn Jarīr al-Ṭabarī, Ibn Abī Ḥātim, and Muḥammad ibn Sa’d in *al-Ṭabaqāt al-kubrā*.⁶⁸⁰ In *Ṣaḥīḥ Muslim*, a chapter has been opened regarding the verse: “And warn your closest kindred”⁶⁸¹ (Q, al-Shu‘arā’, 26:214). Under this chapter, Muslim (in *Ṣaḥīḥ Muslim*) narrates the ḥadīths of Abū Hurayrah, the Mother of the Believers ‘Ā’ishah, ‘Abd Allāh ibn ‘Abbās, Qabīṣah ibn Mukhāriq, and Zuḥayr ibn ‘Amr.

The ḥadīth narrated by Muslim (in *Ṣaḥīḥ Muslim*) from the Mother of the Believers ‘Ā’ishah:

⁶⁷⁹ Muḥammad ibn Ismā‘īl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, 6:140 #4770, 6:221 #4971, 4972; Muslim ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim*, 1:193 #355.

⁶⁸⁰ Aḥmad ibn Ḥanbal, *al-Musnad*, 1:307 #2802, 1:159 #1371; Aḥmad ibn Shu‘ayb al-Nasā’ī, *al-Sunan al-kubrā*, 9:360 #10752, 10753; Muḥammad ibn Ḥibbān, *al-Ṣaḥīḥ*, 14:487 #6550; Aḥmad ibn Muḥammad Abū Ja‘far al-Ṭaḥāwī, *Sharḥ mushkil al-āthār*, 4:388 #7399; Muḥammad ibn Sa’d, *al-Ṭabaqāt al-kubrā*, 1:74 #150, 1:200 #481.

⁶⁸¹ Muslim ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim*, 1:192, chapter 89.

عَنْ عَائِشَةَ، قَالَتْ: لَمَّا نَزَلَتْ ﴿وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾ ﴿١﴾ قَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الصَّفَا، فَقَالَ: « يَا فَاطِمَةُ بِنْتُ مُحَمَّدٍ، يَا صَفِيَّةُ بِنْتُ عَبْدِ الْمُطَّلِبِ، يَا بَنِي عَبْدِ الْمُطَّلِبِ، لَا أَمْلِكُ لَكُمْ مِنَ اللَّهِ شَيْئًا، سَلُونِي مِنْ مَالِي مَا شِئْتُمْ. »

The Mother of the Believers, ‘Ā’ishah, said: “When the verse ‘Warn your nearest kindred’⁶⁸² was revealed, the Messenger of God ﷺ went to the hill of Ṣafā and said: ‘O, daughter of Muḥammad, O, daughter of ‘Abd al-Muṭṭalib, O, sons of ‘Abd al-Muṭṭalib, I cannot do anything for you before God. Ask for whatever you wish from my wealth’.”⁶⁸³

As seen in this narration, the Messenger of God ﷺ first warns his daughter Fāṭimah. This narration from ‘Ā’ishah, the Mother of the Believers, has been transmitted by many ḥadīth scholars besides Muslim, including al-Tirmidhī, al-Nasā’ī, Aḥmad ibn Ḥanbal, Ibn Ḥibbān, Abū ‘Awānah, Abū Nu‘aym, and al-Bayhaqī, who report from Ḥishām ibn ‘Urwah, who reported from his father ‘Urwah, who reported from his aunt ‘Ā’ishah. Scholars explaining this ḥadīth have interpreted the phrase “I cannot do anything for you before God” to mean that just as I have no power to earn reward for anyone, I also cannot avert God’s punishment. Kinship does not benefit.⁶⁸⁴ Imām al-Nawawī has also explained it as: “Do not rely on my kinship. I cannot avert what God has willed for you, nor can I avert anything from God that you do not like.”⁶⁸⁵

The ḥadīth of Qabīṣah ibn Muḥāriq and Zuhayr ibn Amr:

عَنْ قَبِيصَةَ بْنِ الْمُحَارِقِ، وَزُهَيْرِ بْنِ عَمْرٍو. قَالَ: لَمَّا نَزَلَتْ ﴿وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾ ﴿١﴾ قَالَ: انْطَلَقَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى رَضْمَةٍ مِنْ جَبَلٍ. فَعَلَا أَعْلَاهَا حَجْرًا ثُمَّ نَادَى: « يَا بَنِي عَبْدِ مَنَافَاهُ إِنِّي نَذِيرٌ، إِنَّمَا مَثَلِي وَمَثَلُكُمْ

⁶⁸² Q, al-Shu‘arā’, 26:214.

⁶⁸³ Muslim ibn al-Hajjāj, *Ṣaḥīḥ Muslim*, 1:192 #205.

⁶⁸⁴ Aḥmad ibn ‘Umar al-Qurṭubī, *al-Mufḥim limā ashkala min talkhīṣ kitāb Muslim*, 24:41.

⁶⁸⁵ Yaḥyá ibn Sharaf al-Nawawī, *al-Minhāj sharḥ ṣaḥīḥ Muslim ibn al-Hajjāj*, 1:350.

كَمَثَلَ رَجُلٍ رَأَى الْعَدُوَّ فَانْطَلَقَ يَرْبُّهُ أَهْلَهُ فَخَشِيَ أَنْ يَسْبِقُوهُ فَجَعَلَ يَهْتِفُ يَا صَبَاحًا. »

Qabīṣah b. Mukhārīk and Zuhayr b. ‘Amr said: When the verse ‘Warn your nearest kindred’⁶⁸⁶ was revealed, the Messenger of God ﷺ climbed up the high rocks of a mountain and called out: “O, children of ‘Abd Manāf, I am a warner. The parable of me and you is as follows: A man who sees the enemy runs to warn and protect his family, fearing that the enemy might overtake him. He cries out, ‘O, morning!’ to announce the calamity.”⁶⁸⁷

The expression “O, morning” was a term used by the Arabs to announce a calamity or a sudden attack by the enemy. When Arabs wanted to announce a disaster, they would shout “*Yā ṣabāḥ*” (“O, morning”), and everyone hearing it would understand that a disaster had occurred. The Messenger of God ﷺ as a warner, was informing his relatives that if they did not believe, a great calamity and punishment awaited them.

Ḥadīths of ‘Alī b. Abī Ṭālib regarding the verse:

Narration of Aḥmad b. Ḥanbal:

عَنْ عَلِيٍّ قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ: ﴿وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾ قَالَ: جَمَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ أَهْلِ بَيْتِهِ. فَاجْتَمَعَ ثَلَاثُونَ. فَأَكَلُوا وَشَرِبُوا. قَالَ: فَقَالَ لَهُمْ: « مَنْ يَضْمَنْ عَنِّي دِينِي وَمَوَاعِيدِي، وَيَكُونُ مَعِيَ فِي الْجَنَّةِ، وَيَكُونُ خَلِيفَتِي فِي أَهْلِي؟ » فَقَالَ رَجُلٌ: - لَمْ يُسَمِّهِ شَرِيكَ - يَا رَسُولَ اللَّهِ، أَنْتَ كُنْتَ بَحْرًا، مَنْ يَقُومُ بِهَذَا؟ قَالَ: ثُمَّ قَالَ: لِأَخْرٍ. قَالَ: فَعَرَضَ ذَلِكَ عَلَى أَهْلِ بَيْتِهِ. فَقَالَ عَلِيٌّ: أَنَا. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: « عَلِيٌّ يَقْضِي عَنِّي دِينِي، وَيُنْجِزُ مَوَاعِيدِي. »

⁶⁸⁶ Q. al-Shu‘arā’, 26:214.

⁶⁸⁷ Muslim ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim*, 1:193 #207; Aḥmad ibn Shu‘ayb al-Nasā’ī, *al-Sunan al-kubrā*, 9:360 #10750; Ibn Mandah, *al-Īmān*, 2:885 #953; Abū Bakr Aḥmad ibn al-Ḥusayn al-Bayhaqī, *Dalā’il al-nubūwah*, 2:178.

‘Alī said: When the verse ‘Warn your nearest kindred’⁶⁸⁸ was revealed, the Prophet ﷺ gathered the Ahl al-Bayt. Thirty people gathered. They ate and drank. He then said to them: “Who among you will take my debt upon himself and repay it? Who will fulfill the promises I have made? Whoever does this will be with me in Paradise. After me, he will be my successor regarding my family.” One person—who the narrator, Sharīk, did not mention by name—said: “O, Messenger of God, you are like the sea. Who could do this?” He then said this to another person. The Prophet ﷺ presented this to each member of his household one by one. ‘Alī said: “I will do it.” Upon this, the Messenger of God ﷺ said: “‘Alī will repay my debt. He will fulfill the promises I made.”⁶⁸⁹

Narration from *al-Sunan al-kubrā* of al-Nasāʿī:

عَنْ رَيْبَعَةَ بْنِ نَاجِدٍ. « أَنَّ رَجُلًا قَالَ لِعَلِيِّ: يَا أَمِيرَ الْمُؤْمِنِينَ لِمَ وَرِثْتَ ابْنَ عَمِّكَ دُونَ عَمِّكَ؟ قَالَ: جَمَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَوْ قَالَ: - دَعَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَنِي عَبْدِ الْمُطَّلِبِ، فَصَنَعَ لَهُمْ مِدًّا مِنْ طَعَامٍ. قَالَ: فَأَكَلُوا حَتَّى شَبِعُوا، وَبَقِيَ الطَّعَامُ كَمَا هُوَ كَأَنَّهُ لَمْ يُمْسَ. ثُمَّ دَعَا بَعْمَرَ فَشَرِبُوا حَتَّى رَوَوْا، وَبَقِيَ الشَّرَابُ كَأَنَّهُ لَمْ يُمْسَ - أَوْ لَمْ يُشْرَبْ. فَقَالَ: يَا بَنِي عَبْدِ الْمُطَّلِبِ، إِنِّي بَعَثْتُ إِلَيْكُمْ بِخَاصَّةٍ، وَإِلَى النَّاسِ بِعَامَّةٍ. وَقَدْ رَأَيْتُمْ مِنْ هَذِهِ الْآيَةِ مَا قَدْ رَأَيْتُمْ. فَأُيِّدُكُمْ يُبَايِعُنِي عَلَى أَنْ يَكُونَ أَخِي، وَصَاحِبِي، وَوَارِثِي؟ فَلَمْ يَقُمْ إِلَيْهِ أَحَدٌ، فَقُمْتُ إِلَيْهِ. وَكُنْتُ أَصْغَرَ الْقَوْمِ. فَقَالَ: اجْلِسْ. ثُمَّ قَالَ ثَلَاثَ مَرَّاتٍ. كُلُّ ذَلِكَ أَقُومُ إِلَيْهِ فَيَقُولُ: اجْلِسْ. حَتَّى كَانَ فِي الثَّلَاثَةِ، ضَرَبَ يَدِهِ عَلَى يَدِي. ثُمَّ قَالَ: فَبِذَلِكَ وَرِثْتُ ابْنَ عَمِّي دُونَ عَمِّي. »

From Rabīʿah ibn Nājid: A man asked ‘Alī, “O, Commander of the Believers, why did you inherit from your uncle’s son and not your uncle?” ‘Alī said: The Messenger of God ﷺ invited the sons of ‘Abd al-Muṭṭalib. He prepared food for them, and they ate until they were full. It

⁶⁸⁸ Q. al-Shuʿarāʾ, 26:214.

⁶⁸⁹ Aḥmad ibn Ḥanbal, *al-Musnad*, 2:225 #883; *Faḍāʾil al-ṣaḥābah*, 2:650 #1108, 2:700 #1196; Muḥammad ibn ‘Abd al-Wāḥid Ḍiyāʾ al-Dīn al-Maqdisī, *al-Aḥādīth al-mukhtārāh*, 2:131 #500.

was as though the food had not been touched. He then asked for a small container of drink (milk) to be brought. They drank until they were satisfied. It was as though they had not drunk anything at all. Then he said, “O, sons of ‘Abd al-Muṭṭalib,” and began to speak: “I have been sent specifically to you, as a Prophet to mankind. You have seen this miracle. Who among you will pledge allegiance to me to be my brother, my companion, and my heir?” No one stood up. I, the youngest among them, stood up. He said to me, “Sit down.” He repeated this three times, and each time I stood up, he said to me, “Sit down.” After the third time, he struck my hand with his (meaning that ‘Alī had pledged allegiance to him). ‘Alī said: “It was with this that I inherited from my uncle’s son, not from my uncle.”⁶⁹⁰

The narration from *al-Musnad* of al-Bazzār is as follows.

عَنْ عَلِيٍّ قَالَ: لَمَّا نَزَلْتُ: ﴿وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: « يَا عَلِيُّ اصْنَعِ رَجُلَ شَاةٍ بِصَاعٍ مِنْ طَعَامٍ، وَاجْمَعْ لِي بَنِي هَاشِمٍ - وَهُمْ يَوْمَئِذٍ أَرْبَعُونَ رَجُلًا، أَوْ أَرْبَعُونَ غَيْرَ رَجُلٍ - قَالَ: فَدَعَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالطَّعَامِ، فَوَضَعَهُ بَيْنَهُمْ. فَأَكَلُوا حَتَّى شَبِعُوا. وَإِنَّ مِنْهُمْ لَمَنْ يَأْكُلُ الْجَذْعَةَ بِإِدَامِهَا. ثُمَّ تَنَاوَلَ الْقَدَحَ، فَشَرِبُوا مِنْهُ حَتَّى رَوُوا. يَعْنِي: مِنَ اللَّبَنِ. فَقَالَ بَعْضُهُمْ: مَا رَأَيْنَا كَالسِّحْرِ. يَرَوْنَ أَنَّهُ أَبُو هَبٍ الَّذِي قَالَهُ. فَقَالَ: يَا عَلِيُّ اصْنَعِ رَجُلَ شَاةٍ بِصَاعٍ مِنْ طَعَامٍ، وَاعْدُدْ قَعْبًا مِنْ لَبَنِ. قَالَ: فَفَعَلْتُ، فَأَكَلُوا كَمَا أَكَلُوا فِي الْيَوْمِ الْأَوَّلِ. وَشَرِبُوا كَمَا شَرِبُوا فِي الْمَرَّةِ الْأُولَى. وَفَضَلَ فِيهِ كَمَا فَضَلَ فِي الْمَرَّةِ الْأُولَى. فَقَالَ: مَا رَأَيْنَا كَالْيَوْمِ فِي السِّحْرِ. فَقَالَ: يَا عَلِيُّ اصْنَعِ رَجُلَ شَاةٍ بِصَاعٍ مِنْ طَعَامٍ، وَاعْدُدْ قَعْبًا مِنْ لَبَنِ. قَالَ: فَفَعَلْتُ. فَقَالَ: يَا عَلِيُّ اجْمَعْ لِي بَنِي هَاشِمٍ. فَجَمَعْتُهُمْ فَأَكَلُوا، وَشَرِبُوا. فَبَدَرَهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: أَيُّكُمْ يَفْضِي عَنِّي

⁶⁹⁰ Aḥmad ibn Shu‘ayb Abū ‘Abd al-Raḥmān al-Nasā’ī, *al-Sunan al-kubrā*, 7:432 #8397; *Khaṣā’iṣ ‘Alī*, 83 #66.

دَنِي؟ قَالَ: فَسَكَّتْ، وَسَكَّتِ الْقَوْمُ. فَأَعَادَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَنْطِقَ. فَقُلْتُ: أَنَا يَا رَسُولَ اللَّهِ. قَالَ: أَنْتَ يَا عَلِيُّ؟ أَنْتَ يَا عَلِيُّ؟»

‘Alī said: “When the verse ‘And warn your nearest relatives’ was revealed, the Messenger of God ﷺ said: ‘O, ‘Alī, prepare a meal with a lamb’s leg and a few handfuls of wheat, and gather the sons of Hāshim for me.’ That day, there were forty people, or one less than forty. They gathered. The Messenger of God ﷺ had the food brought and placed it before them. They ate until they were full. Some of them could have eaten an entire lamb with its side dishes by themselves. Then they took the milk and drank until they were satisfied. Some of them said, ‘We have never seen a day like this one.’ It is reported that it was Abū Lahab who made this remark. The next day, the Messenger of God ﷺ said: ‘O, ‘Alī, prepare a meal with a lamb’s leg and a few handfuls of wheat, and bring the milk bowl.’ ‘Alī said: ‘I did as you ordered.’ They ate as they had on the first day and drank as they had on the first day. The food and the milk were abundant as they had been on the first day. The guests said, ‘We have never seen a day like this one.’ On the third day, the Messenger of God ﷺ again said: ‘O, ‘Alī, prepare a meal with a lamb’s leg and a few handfuls of wheat, and bring the milk bowl.’ ‘Alī said: ‘I did as you ordered.’ The Messenger of God ﷺ then said: ‘O, ‘Alī, gather the sons of Hāshim for me.’ I gathered them. They ate and drank. The Messenger of God ﷺ began speaking and asked: ‘Who among you will pay my debt?’ and fell silent. Everyone was silent. The Messenger of God ﷺ repeated his words. I said, ‘O, Messenger of God, I will pay your debt.’ He asked twice, ‘Will you pay it, O ‘Alī?’⁶⁹¹

According to the narrations of Abū Hurayrah, the mother of the believers ‘Ā’ishah, and ‘Abd Allāh ibn ‘Abbās, the Messenger of God ﷺ called all the branches of Quraysh, warned them, and invited them to faith. However, the narration indicates that he only invited the sons of Hāshim, his close relatives, to his house. Despite the small number, the forty people were satisfied with the meal, and yet the food did not finish. Thus, they witnessed a miracle. From these narrations, we understand that the Messenger of God ﷺ first invited his closest relatives, the sons of

⁶⁹¹ Aḥmad ibn ‘Umar al-Bazzār, *al-Baḥr al-zakḥkhār (al-Musnad al-Bazzār)*, 2:105 #456, 3:19 #766; Abū Ja’far Aḥmad ibn Muḥammad al-Ṭahāwī, *Sharḥ ma’ānī al-āthār*, 3:284 #5384, 4:386 #7394; Sulaymān ibn Aḥmad al-Ṭabarānī, *al-Muḥjam al-awsat*, 2:276 #1971.

Hāshim, to his house, offered them food, and then warned them. Afterward, he climbed to the top of Ṣafā and called all the branches of Quraysh to warn them.”

Evaluation of these narrations:

These narrations, which are authentic in terms of their chain of transmission, show that in the narrations of Abū Hurayrah and ‘Ā’ishah, the warning to Fāṭimah, ‘Abbās, and Ṣafīyah has been particularly noted. In the verse “And warn your closest relatives,” the Messenger of God ﷺ called his relatives together and warned them. This warning took place in Makkah in the third year of prophethood. There is no authentic narration indicating that he gathered his relatives in Madīnah and warned them.

The mention of Fāṭimah, ‘Abbās, and Ṣafīyah by name in the narrations of Abū Hurayrah and ‘Ā’ishah is thought-provoking. Although Fāṭimah had older sisters, Zaynab, Ruqayyah, and Umm Kulthūm, who were all older than her, the Prophet chose to warn Fāṭimah, who was very young at the time, around seven or eight years old and not yet of the age of marriage. It seems inconsistent to warn Fāṭimah, especially with the statement, “Ask from my wealth whatever you wish”. ‘Abbās and Ṣafīyah were already Muslim, and the ones who needed to be warned were those who had not yet believed, such as his uncles and their sons. The inclusion of ‘Abbās and Ṣafīyah in the warning contradicts the reports about their virtues. In the authentic narrations of Bukhārī and Muslim from ‘Abd Allāh ibn ‘Abbās, in Muslim from Qabīṣah ibn Muḥārik and Zuhayr ibn ‘Amr, and in the Musnad of Aḥmad ibn Ḥanbal and Bazzār, the names of Fāṭimah, ‘Abbās, and Ṣafīyah do not appear. These narrations suggest that the Prophet only called the branches of Quraysh and warned them. The mother of the believers, ‘Ā’ishah, and Abū Hurayrah narrated this ḥadīth in Madīnah. When this warning took place in Makkah, ‘Ā’ishah had not yet been born, and Abū Hurayrah had not yet become Muslim. This suggests that both of them must have heard about the event from others.

While this was on my mind, I found in my research that Ibn Ḥajar al-Asqalānī, who commented on *Ṣaḥīḥ al-Bukhārī*, also found the mention of Fāṭimah, ‘Abbās, and Ṣafīyah problematic. Given that these

narrations are authentic in their chains and found in Bukhārī and Muslim, he attempted to explain this by proposing various possibilities. Ibn Ḥajar wrote that if this event took place in the early days of Islam in Makkah, then ‘Abd Allāh ibn ‘Abbās could not have witnessed it, because he was born three years before the migration (hijrah). Abū Hurayrah also could not have witnessed it, because he became Muslim in Madīnah. The call to Fāṭimah suggests that this event occurred later, since Fāṭimah would have been very young at the time, or at the threshold of puberty. If Abū Hurayrah had witnessed this event, then this narration would not be in line with the title of the topic. Since Abū Hurayrah converted to Islam much later, it appears that this event took place twice: once in the early days of Islam, when ‘Abd Allāh ibn ‘Abbās and Abū Hurayrah could not have seen it. Their narrations are thus *mursil* (meaning they did not witness it themselves but heard it from others). This could be suitable for the topic of the Prophet’s biography in *Ṣaḥīḥ al-Bukhārī*. The narration about Abū Lahab’s presence in this event strengthens this view, because Abū Lahab died on the day of the Battle of Badr. If this event happened later, then it is possible that Fāṭimah was addressed, or that Abū Hurayrah and ‘Abd Allāh ibn ‘Abbās were present at the event.⁶⁹²

Ibn Ḥajar al-Asqalānī also wrote that the narration of “*And warn your closest relatives*” being revealed is a *mursal* narration from ‘Abd Allāh ibn ‘Abbās.⁶⁹³ Al-Isma‘īlī asserts that this is definitive because Abū Hurayrah became Muslim in Madīnah, and this event occurred in Makkah. ‘Abd Allāh ibn ‘Abbās was either not yet born or still an infant at the time. The fact that the Prophet addressed Fāṭimah further confirms this, as Fāṭimah would have been of an age where she could be addressed by the legal rulings. In his *Sīrah al-Nabawīyah* (The Prophetic Biography), at the beginning of the section on the fathers of the companions, I had earlier mentioned the possibility that this event could have occurred twice. The essential point is that the descent of the verse was not repeated. This is because in the narration, it is explicitly stated that this event occurred when the verse was revealed. Yes, in the narration by al-Ṭabarānī in his *al-Muṣam al-Kabīr*, when the verse “*And warn your closest relatives*”⁶⁹⁴ was revealed, the Messenger of God ﷺ gathered the sons of Hāshim, their

⁶⁹² Aḥmad ibn ‘Alī ibn Ḥajar al-‘Asqalānī, *Fath al-bārī*, 6:552.

⁶⁹³ Q. al-Shu‘arā’, 26:214.

⁶⁹⁴ Q. al-Shu‘arā’, 26:214.

wives, and his family, and addressed them by saying: “O, sons of *Hāshim*, save yourselves from the Fire, strive to free your necks (from punishment). O daughter of *Abū Bakr*, *Ā'ishah*, O daughter of *Umar*, *Ḥaḥṣah*, O *Umm Salamah*...” He then delivered a long ḥadīth. If this narration is authentic, it would indicate that the event was repeated because the first event clearly occurred in Makkah, as explained in the ḥadīth about the Prophet's ascent to the top of Mount Ṣafā. His wives, 'Ā'ishah, Ḥaḥṣah, and Umm Salamah, only became his wives in Madīnah.⁶⁹⁵

Evaluation of Ibn Ḥajar's View: Mahmūd Badruddīn al-ʿAynī, the commentator on *Ṣaḥīḥ al-Bukhārī*, also agrees with Ibn Ḥajar's opinion that the narrations of Abū Hurayrah and 'Abd Allāh ibn 'Abbās are *mursal* (i.e., they are not directly linked to the companions who may have witnessed the events).⁶⁹⁶ The ḥadīth mentioned by Ibn Ḥajar is also reported in al-Ṭabarānī's *al-Muṣam al-Kabīr* and by Abū Bakr Muḥammad ibn al-Ḥusayn al-Ājurī in his book *al-Sharī'ah*.

The narration of al-Ṭabarānī:

عَنْ أَبِي أُمَامَةَ قَالَ: لَمَّا نَزَلَتْ: ﴿وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾ جَمَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَنِي هَاشِمٍ، فَأَجْلَسَهُمْ عَلَى الْبَابِ. وَجَمَعَ نِسَاءَهُ وَأَهْلَهُ، فَأَجْلَسَهُمْ فِي الْبَيْتِ. ثُمَّ أَطْلَعَ عَلَيْهِمْ، فَقَالَ: «يَا بَنِي هَاشِمٍ، اشْتَرَوْا أَنْفُسَكُمْ مِنَ النَّارِ. وَاسْعَوْا فِي فَكَاكِ رِقَابِكُمْ، وَافْتَكُوا أَنْفُسَكُمْ مِنَ اللَّهِ. فَإِنِّي لَا أَمْلِكُ لَكُمْ مِنَ اللَّهِ شَيْئًا.» ثُمَّ أَقْبَلَ عَلَى أَهْلِ بَيْتِهِ فَقَالَ: «يَا عَائِشَةُ بِنْتُ أَبِي بَكْرٍ، وَيَا حَفْصَةَ بِنْتَ عُمَرَ، وَيَا أُمَّ سَلَمَةَ، وَيَا فَاطِمَةَ بِنْتَ مُحَمَّدٍ، وَيَا أُمَّ الزُّبَيْرِ عَمَّةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، اشْتَرَوْا أَنْفُسَكُمْ مِنَ النَّارِ. وَاسْعَوْا فِي فَكَاكِ رِقَابِكُمْ، فَإِنِّي لَا أَطْلُبُ لَكُمْ مِنَ اللَّهِ شَيْئًا، وَلَا أُغْنِي. «فَبَكَتْ عَائِشَةُ، وَقَالَتْ: يَا حَيٍّ، وَهَلْ يَكُونُ ذَلِكَ يَوْمَ لَا تُغْنِي عَنَّا شَيْئًا؟ قَالَ: «نَعَمْ، فِي ثَلَاثِ مَوَاطِنَ. يَقُولُ اللَّهُ عَزَّ وَجَلَّ: ﴿وَنَضْعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ﴾

⁶⁹⁵ Aḥmad ibn 'Alī ibn Ḥajar al-ʿAsqalānī, *Fath al-bārī*, 8:502 #4770.

⁶⁹⁶ Badr al-Dīn Maḥmūd ibn Aḥmad al-ʿAynī, *Umdat al-qārī sharḥ Ṣaḥīḥ al-Bukhārī*, 9:80, 14:47, 14:48, 16:93.

الْآيَتَيْنِ. فَعِنْدَ ذَلِكَ لَا أُعْنِي عَنْكُمْ مِنَ اللَّهِ شَيْئًا. وَعِنْدَ النَّورِ. مَنْ شَاءَ اللَّهُ أَتَمَّ لَهُ نُورُهُ، وَمَنْ شَاءَ أَكْبَهُ فِي الظُّلُمَاتِ، يَعْظُمُهُ فِيهَا. فَلَا أَمْلِكُ لَكُمْ مِنَ اللَّهِ شَيْئًا، وَلَا أُعْنِي لَكُمْ مِنَ اللَّهِ شَيْئًا. وَعِنْدَ الصِّرَاطِ. مَنْ شَاءَ اللَّهُ سَلَّمَهُ وَأَجَازَهُ، وَمَنْ شَاءَ لِيَكْبَهُ فِي النَّارِ. « قَالَتْ عَائِشَةُ: أَيُّ حَيٍّ، قَدْ عَلِمْنَا الْمَوَازِينَ. هِيَ الْكَفَّتَانِ. فَيُوضَعُ فِي هَذِهِ الشَّيْءُ فَيَرْجَحُ أَحَدُهُمَا، وَيَخْفُ الْأُخْرَى. وَقَدْ عَلِمْنَا مَا النَّورُ، وَمَا الظُّلْمَةُ. فَمَا الصِّرَاطُ؟ فَقَالَ: « طَرِيقٌ بَيْنَ الْجَنَّةِ وَالنَّارِ. يَجُوزُ النَّاسُ عَلَيْهِ. وَهُوَ مِثْلُ حَدِّ الْمُوسَى. وَالْمَلَائِكَةُ صَافِينَ يَمِينًا وَشِمَالًا يَخْطِفُوهُمْ بِالْكَالِيلِ، مِثْلَ شَوْكِ السَّعْدَانِ. وَهُمْ يَقُولُونَ: رَبِّ سَلِّمْ سَلِّمْ، وَافْتَدِ بِهِمْ هَوَاءً. فَمَنْ شَاءَ اللَّهُ سَلَّمَهُ، وَمَنْ شَاءَ اللَّهُ لِيَكْبَهُ فِيهَا. »

Sulaymān ibn Aḥmad al-Ṭabarānī said: Aḥmad ibn al-Mu‘allā al-Dimashqī narrated to us, who said: Hishām ibn ‘Ammār narrated to us, who said: Ṣadakah Ibn Khālīd narrated to us. Ṣadakah said: ‘Alī ibn Yazīd narrated to us, who got this ḥadīth from Qāsim, and Qāsim from Abū Umāmah. Abū Umāmah said: “When the verse ‘Warn your nearest relatives’⁶⁹⁷ was revealed, the Prophet ﷺ gathered the sons of Hāshim and made them sit at his door. Then he gathered his family and wives and made them sit inside the house. Then he said: ‘O, sons of Hāshim, save yourselves from God, the Exalted. Do not be deceived by your relationship to me. I cannot do anything for you in the sight of God.’ Then he turned to his family and said: ‘O, the daughter of Abū Bakr, ‘Ā’ishah, O, the daughter of ‘Umar, Ḥafṣah, O, Umm Salamah, O, the daughter of Muḥammad, Fāṭimah, O, the aunt of the Prophet and the mother of Zubayr, save yourselves from God, the Exalted. Work to save your necks. I cannot do anything for you in the sight of God.’ ‘Ā’ishah wept and said: ‘O, my beloved, will it be the day when you cannot do anything for me?’ The Prophet ﷺ said: ‘Yes, there will be three occasions,’ and he added: ‘God, the Exalted, says: ‘We will set up the scales of justice for the Day of Judgment.’⁶⁹⁸ In these situations, I will not be able to do anything for you. And as for the state of light: God

⁶⁹⁷ Q. al-Shu‘arā’, 26:214.

⁶⁹⁸ Q. al-Anbiyā’, 21:47.

completes the light of whomever He wills. He leaves whomever He wills in darkness, and they are blind within it. In this situation, I will not be able to do anything for you in the sight of God. I cannot stop what comes from God. I will not be able to do anything by the Sirāt (the bridge to Paradise). God preserves whom He wills, and saves whom He wills, and He throws into the fire whomever He wills.’ ‘Ā’ishah said: ‘O, my beloved, we understood the two scales. They are the two pans. One side is heavy, and the other side is light. We also understood what light and darkness are. What is the Sirāt?’ They replied: ‘It is a path between Paradise and the Fire. People will cross it. It is sharper than a razor. Angels are on its right and left in rows, with tongs like the thorns of palm trees. They will grab people and say: ‘O, Lord, protect them, protect them.’ Their hearts will be in fear. God preserves whom He wills, and throws into the fire whom He wills’.”⁶⁹⁹

To determine whether this ḥadīth is authentic, we need to understand the condition of the narrators in the chain of transmission. The narrators of the ḥadīth are as follows:

Hishām Ibn ‘Ammār: Abū Ḥātim al-Rāzī said about him: “As he grew older, he became confused. He would read everything that was given to him. (That is, when ḥadīths that were not his were handed to him, he accepted them as his own and narrated them).” Al-Dhahabī, in his *Mizān al-i’tidāl*, quoted Abū Ḥātim al-Rāzī, saying: “He was trustworthy, but later became confused. When he was given things to memorize, he would accept them.” Abū Dāwūd said: “He narrated four hundred ḥadīths that were not authentic.” Abū Bakr al-Ismā‘īlī narrated from ‘Abd Allāh ibn Muḥammad ibn Sayyār that Hishām would accept anything told to him as a narration, even if it wasn’t originally from him. Aḥmad ibn Ḥanbal described Hishām as “flighty (light-hearted, impulsive) and reckless.”⁷⁰⁰

⁶⁹⁹ Sulaymān ibn Aḥmad al-Ṭabarānī, *al-Muḥjam al-kabīr*, 8:225 #7890; Abū Bakr Muḥammad ibn al-Ḥusayn al-Ājurri, *al-Sharī‘ah*, 3:1337 #907.

⁷⁰⁰ Muḥammad ibn Aḥmad Shams al-Dīn al-Dhahabī, *Mizān al-i’tidāl*, 4:302, 303.

‘Uthmān ibn Abī ‘Ātika: Al-Dhahabī said: “He was a storyteller and Qur’ān reciter among the people of Damascus.” Yahyá Ibn Ma‘īn said: “He is not reliable.” Al-Nasā’ī declared him weak.⁷⁰¹

‘Alī ibn Yazīd: Al-Bukhārī described his ḥadīths as *munkar* (rejected) and weak, saying his ḥadīths are not credible.⁷⁰² Yahyá Ibn Ma‘īn also described him as weak. Ibrāhīm Ibn Ya‘qūb al-Juzjānī said that many scholars classified the ḥadīths narrated by ‘Alī ibn Yazīd as *munkar*. Abū Aḥmad al-Ḥākim said: “His ḥadīths are not credible.” Abū al-Faṭḥ al-Azdī also classified his ḥadīths as *matarūk* (rejected). Abū Bakr al-Berkani said his ḥadīths were *matarūk* as well. Abū Ḥātim al-Rāzī described his ḥadīths as weak and *munkar*. Ibn Ḥibbān accused him of lying. Al-Tirmidhī called his ḥadīths weak. Al-Dārquṭnī classified his ḥadīths as *matarūk*. Abū Nu‘aym al-Iṣbahānī called his ḥadīths *munkar*. Aḥmad Ibn Shu‘ayb al-Nasā’ī stated that he was not reliable and his ḥadīths were *matarūk*.⁷⁰³

Al-Qāsim Ibn ‘Abd al-Raḥmān: Companion of Abū Ummāma, and a slave of Mu‘āwiyah’s son Yazīd: Aḥmad ibn Ḥanbal said about him: “‘Alī ibn Yazīd narrated strange things from him (Al-Qāsim). I suspect these strange narrations come from him.” Ibn Ḥibbān said: “Al-Qāsim would narrate problematic ḥadīths from the companions. In his *al-Majrūhīn* book, he stated that if a chain of narration includes ‘Ubayd Allāh ibn Zahr, ‘Alī ibn Yazīd, and Al-Qāsim ibn ‘Abd al-Raḥmān, the ḥadīths are fabricated.” He also wrote: “Al-Qāsim ibn ‘Abd al-Raḥmān was a slave of Yazīd, the son of Mu‘āwiyah. He claimed to have met forty companions of Badr. People from Syria narrated ḥadīths from him. However, he narrated problematic things from the companions. He also narrated unreliable reports from reliable narrators,⁷⁰⁴ which he deliberately misrepresented.”⁷⁰⁵ Ibn al-Jawzī mentioned one of Al-Qāsim’s narrations and said: “This is his affliction.”⁷⁰⁶

⁷⁰¹ Muḥammad ibn Aḥmad Shams al-Dīn al-Dhahabī, *Mīzān al-i‘tidāl*, 3:40.

⁷⁰² Muḥammad ibn Ismā‘īl al-Bukhārī, *al-Tārīkh al-kabīr*, 6:301 #2470.

⁷⁰³ Muḥammad ibn Aḥmad Shams al-Dīn al-Dhahabī, *Mīzān al-i‘tidāl*, 3:161.

⁷⁰⁴ *Maqlūb*: It refers to combining the isnād of one ḥadīth with another and narrating it as a single report. Such a ḥadīth is not valid.

⁷⁰⁵ Muḥammad ibn Ḥibbān al-Bustī, *al-Majrūhīn*, 11:28 #603, 15:214 #873.

⁷⁰⁶ Abū al-Faraj ‘Abd al-Raḥmān ibn al-Jawzī, *al-Mawḍū‘āt*, 3:233; Muḥammad ibn Aḥmad Shams al-Dīn al-Dhahabī, *Mīzān al-i‘tidāl*, 3:373.

Assessment of this narration: This ḥadīth is not an acceptable narration based on the chain of transmission. We have presented the condition of the narrators and what the scholars of *jarḥ* (discrediting) and *ta'dīl* (authenticating) have said about them. Even without looking at the chain, it is immediately clear from the content of the ḥadīth that it is not authentic. The ḥadīth starts with: "When the verse 'And warn your closest relatives'⁷⁰⁷ was revealed, the Prophet (God bless him and his family) gathered the sons of Hāshim and seated them at his door. Then he gathered his family and wives and seated them inside the house." There is no doubt that this verse was revealed in the early years of Prophethood, in Makkah. There is no narration that states it was revealed twice. The Prophet (God bless him and his family) warned his relatives while he was still in Makkah. At that time, ʿĀ'ishah, Ḥafsah, and Umm Salamah had not yet married the Prophet (God bless him and his family). Therefore, this ḥadīth is *munkar*, and in fact, *matarūk*. It cannot be accepted.

Ibn Ḥajar, in his commentary on *Ṣaḥīḥ al-Bukhārī*, attempted to resolve the issues in some ḥadīths by offering interpretations. He was aware that the ḥadīth related to Fāṭimah was problematic. To address this issue, he wrote: "I previously stated that it is possible that this event occurred twice. However, the main point is that the revelation of this verse was not repeated. This narration clearly indicates that when this verse was revealed, the warning occurred." A few lines later, he wrote: "If this narration (the one from Abū Ummāma) is authentic, it would indicate that this event occurred again. However, the first event, which took place in Makkah, is explained in the ḥadīth where the Prophet (God bless him and his family) climbed the Safā mountain. His wives ʿĀ'ishah, Ḥafsah, and Umm Salamah only became his wives in Madīnah." From Ibn Ḥajar's commentary, it is clear that this event did not happen twice, and the warning to Fāṭimah is not appropriate. It can also be understood from his explanation that the narration of Abū Ummāma is not authentic.

Evaluation of the narration of the Mother of the Believers, ʿĀ'isha: Imām al-Tirmidhī states at the end of this ḥadīth: "This ḥadīth is Ḥasan." Waki' and others narrate this ḥadīth from Hishām Ibn ʿUrwah, who narrates from his father, ʿUrwah, who in turn narrates from

⁷⁰⁷ Q. al-Shu'arā', 26:214.

his aunt ‘Ā’ishah. According to some, Hishām Ibn ‘Urwah narrates from his father, ‘Urwah, who in turn narrates from ‘Ā’ishah without mentioning her name, narrating it as a *mursal* (unattributed) narration from the Prophet ﷺ.⁷⁰⁸ Muḥammad ‘Abd al-Raḥmān al-Mubārakfūrī, while explaining this ḥadīth in his commentary on al-Tirmidhī, says: “O, daughter of Muḥammad, Fāṭimah, just as I cannot be of any benefit to you without God’s permission, I also cannot prevent any harm from you.” This was actually said as a warning. However, it is well established through authentic ḥadīths that some of them will intercede on behalf of the Prophet’s family (Ahl al-Bayt), the Arabs, and the entire Muslim community, and they will enter Paradise. It is possible that these words were spoken after the warning.⁷⁰⁹

Imām al-Bukhārī did not narrate this narration of the Mother of the Believers, ‘Ā’ishah, in his *Ṣaḥīḥ*, but rather in his *al-Tārīkh al-Kabīr*. He ends by stating: “Mālik and others narrated this ḥadīth from Hishām, who narrates from his father as a *mursal* narration.”⁷¹⁰ In the history of Yaḥyá ibn Ma‘īn (the *al-Dūri* narration), he states: “Warn your closest relatives.”⁷¹¹ When the verse was revealed, the ḥadīth narrated by Hishām Ibn ‘Urwah from his father, who in turn narrated from ‘Ā’ishah, is solely attributed to ‘Urwah (meaning it is *mursal*).⁷¹² Al-Dūri narrates: “I heard from Yaḥyá that Waki‘ narrated the ḥadīth of the verse ‘Warn your closest relatives’⁷¹³ from Hishām Ibn ‘Urwah, who narrates from his father, who in turn narrates from ‘Ā’ishah. No one else has attributed this narration except Waki‘.”⁷¹⁴ If the ḥadīth is *mursal*, it is weak by consensus, as there is a break in the chain of narration. Regarding the narrations of the Mother of the Believers, ‘Ā’ishah, and Abū Hurayra: “O, Fāṭimah, ask of my wealth whatever you wish, I cannot do anything for you against God” raises the question: The Prophet ﷺ was sent as a *munzir* (warner) by God and, by His command, warned his closest relatives. As is evident from the narrations, he called the entire Quraysh to embrace faith and warned them. However, it does not seem plausible

⁷⁰⁸ Muḥammad ibn ‘Īsá al-Tirmidhī, *al-Sunan*, 5:191 #3184.

⁷⁰⁹ Muḥammad ‘Abd al-Raḥmān al-Mubārakfūrī, *Tuḥfat al-aḥwadh bi-sharḥ Jāmi‘ al-Tirmidhī*, 9:31 #3185.

⁷¹⁰ Muḥammad ibn Ismā‘īl al-Bukhārī, *al-Tārīkh al-kabīr*, 1:156 #465.

⁷¹¹ Q. al-Shu‘arā’, 26:214.

⁷¹² Yaḥyá ibn Ma‘īn, *al-Tārīkh* (as narrated by al-Dūri), 3:243 #1140.

⁷¹³ Q. al-Shu‘arā’, 26:214.

⁷¹⁴ Yaḥyá ibn Ma‘īn, *al-Tārīkh* (as narrated by al-Dūri), 4:28 #2972.

that the Prophet ﷺ would warn Fāṭimah, who was younger than ten years old and not yet responsible, without mentioning her older sisters, and that he would say to her, “Ask of my wealth whatever you wish, I will give it to you.”

In the narrations of ‘Abd Allāh ibn ‘Abbās, Qabīṣah ibn Muḥārīq, and Zuhayr Ibn ‘Amr, there is no mention of Fāṭimah’s warning. It only appears in the narrations of ‘Ā’ishah and Abū Hurayrah. Imām Ibn Ḥibbān states that this narration is *mansūkh* (abrogated). This is correct. Ibn Ḥibbān concludes this ḥadīth by saying: “This ḥadīth has been abrogated,” meaning its ruling has been nullified. This is because this ḥadīth mentions that the Prophet ﷺ will not intercede for anyone. However, after this event, there are narrations that indicate he will intercede for whomever he wishes in Madīnah.⁷¹⁵ Furthermore, it is inappropriate to mention the warning of ‘Abbās and Ṣafīyah. The primary focus should be on warning those who are not Muslim. The Prophet ﷺ should have warned his uncles, such as Abū Ṭālib and Abū Lahab, and his aunt, who had not yet passed away, rather than warning ‘Abbās and Ṣafīyah, who had both already converted to Islam and migrated to Madīnah. To stay on topic, we do not recount the narrations regarding their virtues.

Evaluation of these ḥadīths: These narrations, which are authentic in terms of the chain of transmission, have drawn attention in the narrations of Abū Hurayrah and ‘Ā’ishah regarding the warning of Fāṭimah, ‘Abbās, and Ṣafīyah. We mentioned earlier that the command in the verse “Warn your closest relatives” led the Prophet ﷺ to call his relatives and warn them. This warning occurred in the third year of prophethood in Makkah. There is no authentic narration indicating that the Prophet ﷺ gathered and warned his relatives in Madīnah. The narrations related to this matter are from Madīnah. There is also no narration indicating that this verse was revealed a second time.

Regarding the mention of Fāṭimah, ‘Abbās, and Ṣafīyah in some of the narrations of this ḥadīth, our opinion is as follows: Although there is no direct evidence, it is likely that this addition is *mudraj* (interpolated). *Mudraj* refers to the inclusion of words by a narrator that were spoken outside of the actual ḥadīth but later mistaken for part of it and thus narrated as part of the ḥadīth. The names of Fāṭimah, ‘Abbās, and Ṣafīyah appear at the end of the narrations. In light of the reasons we

⁷¹⁵ Muḥammad ibn Ḥibbān, *al-Ṣaḥīḥ*, 2:412 #646.

have explained, we believe that the mention of Fāṭimah, ‘Abbās, and Ṣaffiyah is not appropriate. The Prophet ﷺ referred to Fāṭimah as the “lady of the women of Paradise” in Madīnah, while on the other hand, the statement “O, Fāṭimah, save yourself, I cannot help you” is also narrated in Madīnah. These two contradictory statements cannot be reconciled. The narrations affirming that Fāṭimah is among the women of Paradise are authentic, but the warning “O, Fāṭimah, save yourself” narrated in Madīnah presents a problem.

In many authentic ḥadīths, Fāṭimah is described as the lady of the women of Paradise, yet in this ḥadīth, the Prophet ﷺ says to Fāṭimah, “Ask of my wealth whatever you wish, but in the Hereafter, I cannot do anything for you.” This contradicts the narrations that highlight Fāṭimah’s virtues. Some individuals use this narration to claim that being related to the Prophet ﷺ has no benefit, and thus they deny the virtues of the Ahl al-Bayt. This view is incorrect. We have already cited authentic narrations regarding the virtue of being related to the Prophet ﷺ. Of course, those who die in a state of polytheism will not benefit from their relation to him, and this cannot be disputed. God, the Most High, has said:

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا﴾

“God does not forgive associating others with Him; but He forgives anything else (sins) for whom He wills. Whoever associates others with God has committed a great sin (and lied against Him).”⁷¹⁶ And

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا﴾

“God does not forgive the associating of partners with Him; He forgives other sins for whom He wills. Whoever associates partners with God has indeed gone far astray.”⁷¹⁷ (Q 4:116)

⁷¹⁶ Q, al-Nisā’, 4:48.

⁷¹⁷ Q, al-Nisā’, 4:116.

When these and similar verses are evaluated alongside the related ḥadīths, it is understood that God, the Exalted, will forgive even believers who pass away with the smallest amount of faith, either after punishing them for a time, or through means such as repentance, expiation, good deeds, patience in the face of hardships, or even without relying on any such causes. However, it is absolutely clear from this verse that those who live their lives in disbelief, rejection, and polytheism will not be forgiven by God. The most accurate knowledge is with God.

A ḥadīth in which the name of Fāṭimah is mentioned:

عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ قُرَيْشًا أَهَمَّهُمْ شَأْنُ الْمَرْأَةِ الَّتِي سَرَقَتْ فِي عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي غَزْوَةِ الْفَتْحِ، فَقَالُوا: مَنْ يُكَلِّمُ فِيهَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ فَقَالُوا: وَمَنْ يَجْتَرِئُ عَلَيْهِ إِلَّا أُسَامَةُ بْنُ زَيْدٍ حِبُّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَأُتِيَ بِهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَكَلَّمَهُ فِيهَا أُسَامَةُ بْنُ زَيْدٍ. فَتَلَوْنَ وَجْهَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: «أَتَشْفَعُ فِي حَدٍّ مِنْ حُدُودِ اللَّهِ؟». فَقَالَ لَهُ أُسَامَةُ: اسْتَغْفِرْ لِي يَا رَسُولَ اللَّهِ. فَلَمَّا كَانَ الْعَشِيُّ قَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاحْتَطَبَ، فَأُتِيَ عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ ثُمَّ قَالَ: «أَمَّا بَعْدُ، فَإِنَّمَا أَهْلَكَ الَّذِينَ مِنْ قَبْلِكُمْ أَنَّهُمْ كَانُوا إِذَا سَرَقَ فِيهِمُ الشَّرِيفُ تَرَكُوهُ، وَإِذَا سَرَقَ فِيهِمُ الضَّعِيفُ أَقَامُوا عَلَيْهِ الْحَدَّ. وَإِنِّي، وَالَّذِي نَفْسِي بِيَدِهِ، لَوْ أَنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ لَقَطَعْتُ يَدَهَا». ثُمَّ أَمَرَ بِتِلْكَ الْمَرْأَةِ الَّتِي سَرَقَتْ فَقُطِعَتْ يَدُهَا. قَالَتْ عَائِشَةُ: فَحَسَنْتُ تَوْبَتُهَا بَعْدُ وَتَزَوَّجْتُ، وَكَانَتْ تَأْتِينِي بَعْدَ ذَلِكَ، فَأَرْفَعُ حَاجَتَهَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

The Prophet ﷺ's wife 'Ā'ishah narrated: During the time of the Prophet ﷺ when the woman who had committed theft during the conquest of Makkah was brought up, the Quraysh were concerned about her situation. They asked, "Who can discuss this matter with the Messenger of God ﷺ?" The Muhājirūn and Anṣār replied: "The one whom the Messenger of God ﷺ loves most, Usāmah ibn Zayd, can take the

courage to speak with him about this.” The woman was brought before the Messenger of God ﷺ and Usāmah ibn Zayd interceded for her pardon. The face of the Messenger of God ﷺ changed, and he said: “Are you interceding so that one of God’s legal punishments will not be applied?” Usāmah said: “O, Messenger of God, ask forgiveness for me.” (Pray to God for my forgiveness.) When evening came, the Messenger of God ﷺ stood up and delivered a sermon. After praising God as He deserved, he said: “The people before you were destroyed for this reason. When an honorable person committed theft, they would not intervene. But when a weak person committed theft, they would apply the punishment. I swear by the One in Whose hand my soul is, if the daughter of Muḥammad, Fāṭimah, were to steal, I would cut off her hand.” Then he commanded, and the woman’s hand was cut off. The Mother of the Believers, ‘Ā’ishah, said: “The woman truly repented and married. After that, she would come to me, and I would inform the Messenger of God ﷺ of her needs.”⁷¹⁸

The evaluation of this ḥadīth: Some individuals have used this ḥadīth as evidence to argue that being a relative of the Prophet ﷺ or even being his child, holds no significance. This is a very incorrect and dangerous viewpoint. The fact that the Prophet ﷺ used Fāṭimah as an example does not mean that his daughter held no value in his eyes. He used the name “Fāṭimah” simply because the woman who committed the act was named Fāṭimah. Muḥammad ibn Sa’d, ibn ‘Abd al-Barr, Ibn Ḥajar, and al-‘Aynī have written in their biographical accounts of this woman that: Fāṭimah bint al-Aswad ibn Abī al-Asad became a Muslim and pledged allegiance to the Prophet ﷺ. Because of the theft she committed, the Prophet ﷺ had her hand amputated. The meaning of the Prophet’s statement is as follows: It is to make it known to everyone that the divine law and justice will certainly be enforced. It was particularly meant to make the people of Makkah, who had only recently become Muslims, aware of this fact.⁷¹⁹

⁷¹⁸ Muḥammad ibn Ismā’il al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, 4:213 #3475, 5:29 #3733, 5:192 #4304; Muslim ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim*, 5:114 #4505, 4506.

⁷¹⁹ Muḥammad ibn Sa’d, *al-Ṭabaqāt al-kubrā*, 8:260 #10686; Abū ‘Umar Yūsuf ibn ‘Abd Allāh ibn ‘Abd al-Barr, *al-Istī‘āb*, 2:112; Aḥmad ibn ‘Alī ibn Ḥajar, *al-Iṣābah*, 8:60 #11585; *Faṭḥ al-bārī*, 12:88; Maḥmūd ibn Aḥmad Badr al-Dīn al-‘Aynī, *Umdat al-qārī*, 23:491, 26:168.

HADĪTHS FROM FĀṬIMAH

Hadīths narrated from Fāṭimah:

First ḥadīth:

عَنْ فَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا دَخَلَ الْمَسْجِدَ يَقُولُ: « بِسْمِ اللَّهِ، وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ، اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي، وَافْتَحْ لِي أَبْوَابَ رَحْمَتِكَ ». وَإِذَا خَرَجَ قَالَ: « بِسْمِ اللَّهِ، وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ، اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي، وَافْتَحْ لِي أَبْوَابَ فَضْلِكَ. »

The daughter of the Messenger of God, Fāṭimah, narrated: She said: When the Messenger of God ﷺ entered the mosque, he would say: “In the name of God, peace be upon the Messenger of God. O, God, forgive my sins and open to me the doors of Your mercy.” And when he exited the mosque, he would say: “In the name of God, peace be upon the Messenger of God. O, God, forgive my sins and open to me the doors of Your grace.”⁷²⁰

Second Ḥadīth:

فَاطِمَةُ بِنْتُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَشِيَّةَ عَرَفَةَ فَقَالَ: «إِنَّ اللَّهَ بَاهَى بِكُمْ، وَعَفَرَ لَكُمْ عَامَةً، وَلِعَلِّي خَاصَّةٌ. وَإِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ غَيْرُ مُحَابٍ لِقَرَابَتِي. هَذَا جِبْرِيلُ يُخْبِرُنِي أَنَّ

⁷²⁰ Muḥammad ibn ʿIsā al-Tirmidhī, *al-Sunan*, 1:414 #314; Ibn Mājah Muḥammad ibn Yazīd, *al-Sunan*, 1:253 #771; Aḥmad ibn Ḥanbal, *al-Musnad*, 44:13 #26416, 44:15 #26417, 44:18 #26419; Abū Yaʿlā Aḥmad ibn ʿAlī al-Mawṣilī, *al-Musnad*, 12:121 #6754, 12:199 #6822; ʿAbd al-Razzāq ibn Hammām al-Ṣanʿānī, *al-Muṣannaf*, 1:425 #1664; Abū Bakr ibn Abī Shaybah ʿAbd Allāh ibn Muḥammad, *al-Muṣannaf*, 1:298 #3412, #3414, 6:96 #29764; Iṣḥāq ibn Ibrāhīm, *Musnad Iṣḥāq ibn Rāḥwayh*, 5:4 #2099, 5:12 #2109; Sulaymān ibn Aḥmad al-Ṭabarānī, *al-Muṣṣam al-kabīr*, 22:423 #1043, #1044; *al-Muṣṣam al-awṣaṭ*, 6:21 #5675; *al-Duʿāʾ*, 150 #423, #424; Aḥmad ibn al-Ḥusayn Abū Bakr al-Bayhaqī, *al-Daʿawāt al-kabīr*, 1:127 #67.

السَّعِيدَ حَقًّا، السَّعِيدُ مَنْ أَحَبَّ عَلِيًّا فِي حَيَاتِهِ، وَبَعْدَ مَوْتِهِ. وَإِنَّ الشَّقِيَّ كُلَّ الشَّقِيَّ، مَنْ أَبْغَضَ عَلِيًّا فِي حَيَاتِهِ وَبَعْدَ مَوْتِهِ. »

The daughter of the Messenger of God, Fāṭimah ﷺ, said: The Messenger of God ﷺ came to us on the night of ‘Arafah and said: “God, the Almighty and Glorious, is proud of you. He has forgiven all of you, and especially ‘Alī. I am the Messenger of God sent to you without partiality toward my relatives. Indeed, Jibrīl (Gabriel) is informing me of this. Truly, blessed is the one who loves ‘Alī both in his life and after his death. Truly, wretched and utterly wretched is the one who despises ‘Alī both in his life and after his death.”⁷²¹ This ḥadīth has been classified as fabricated (*mawḍūʿ*) because of the chain of narration, which includes Muḥammad ibn ‘Umar al-Wāqidi and ‘Abbād al-Kalbī.

Third Ḥadīth: Fāṭimah narrated: She said: The Messenger of God ﷺ came to my house and ate a piece of meat with bones. At that moment, Bilāl called the *adhān* (the call to prayer). The Prophet ﷺ got up to pray. I grabbed his garment and said: “O, my father, will you not perform ablution?” He said: “O, my dear daughter, why should I perform ablution?” I replied: “From the meat that was cooked in the fire.” He said to me: “Is not your favorite food that which is cooked in the fire?”⁷²² At first, the Messenger of God ﷺ would renew his ablution after eating camel meat. Later, he abandoned this practice. Thus, his second action abrogated the first one, meaning the ruling was abrogated.

Fourth Ḥadīth:

عَنْ فَاطِمَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: «اجْتَمَعَ مُشْرِكُو قُرَيْشٍ فِي الْحَجْرِ. فَقَالَ رَسُولُ اللَّهِ: يَا بَنِيَّةُ اُسْكِنِي. ثُمَّ خَرَجَ، فَدَخَلَ عَلَيْهِمُ الْمَسْجِدَ. فَرَفَعُوا رُءُوسَهُمْ، ثُمَّ نَكَسُوا. فَأَخَذَ قَبْضَةً مِنْ تُرَابٍ فَرَمَى بِهَا نَحْوَهُمْ، ثُمَّ قَالَ: شَاهَتِ

⁷²¹ Aḥmad ibn Ḥanbal, *Faḍāʾil al-ṣaḥābah*, 2:685 #1121; Sulaymān ibn Aḥmad al-Tabarānī, *al-Muḥam al-kabīr*, 22:415 #1026.

⁷²² Aḥmad ibn Ḥanbal, *al-Musnad*, 44:16 #26418; Abū Yaʿlā Aḥmad ibn ‘Alī al-Mawṣilī, *al-Musnad*, 12:108 #6740; Ḥārith Ibn Muḥammad, *Musnad al-Ḥārith*; Nūr al-Dīn ‘Alī ibn Abī Bakr al-Haythamī, *Bughyat al-bāḥith ‘an zawāʾid Musnad al-Ḥārith*, 1:228 #96; Abū Bishr Muḥammad ibn Aḥmad al-Dūlābī, *al-Dhurriyah al-tāhirah*, 99 #183.

الْجُوهُ. فَمَا أَصَابَ رَجُلًا مِنْهُمْ إِلَّا قُتِلَ يَوْمَ بَدْرٍ. « هَذَا حَدِيثٌ صَحِيحٌ
الْإِسْنَادِ وَلَمْ يُخْرِجَاهُ

Fāṭimah narrated, saying: The Quraysh polytheists gathered in the Hijr of (Ishmael) [the stone marking the grave of Ishmael, next to the Ka'bah]. The Messenger of God ﷺ said: "O, my dear daughter, be calm." Then he left the house. He went to the mosque, to the place where they were. They raised their heads, then lowered them. He took a handful of soil and scattered it on them. Then he said: "May their faces be ugly." Whoever's face was struck by the soil, they were all killed on the Day of Badr.⁷²³

As can be seen, there are very few ḥadīths narrated directly from Fāṭimah. There are many ḥadīths narrated indirectly from Fāṭimah, but we did not include them. We were able to collect few narrations for two reasons:

a) Fāṭimah passed away six months after her father. It is perfectly normal for her narrations to be few.

b) In collecting the ḥadīths narrated by Fāṭimah, we took those narrated directly from a Ṭabī'ī (a follower of the Companions), not from any Companion. Since the ḥadīths narrated by the Mother of the Believers, 'Ā'ishah, 'Abd Allāh ibn 'Abbās, and other Companions from Fāṭimah are considered to be those of the Companion narrating them, we did not include them. We had mentioned some of these ḥadīths earlier. To avoid repetition, we do not mention them again. In our research, we found over four hundred ḥadīths related to Fāṭimah.

⁷²³ Muḥammad ibn 'Abd Allāh al-Ḥākim, *al-Mustadrak*, 3:170 #4742; Abū Bakr Aḥmad ibn Marwān al-Dīnawarī, *al-Mujālasah wa-jawāhir al-ʿilm*, 6:174 #2521; Aḥmad ibn al-Ḥusayn al-Bayhaqī, *Dalā'il al-nubūwah*, 2:277.

GLOSSARY OF ḤADĪTH TERMINOLOGY

Athar: The sayings, actions, and approvals attributed to the Companions (Aṣḥāb) and the Followers (Tābi‘ūn).

Da‘īf: A weak ḥadīth that fails to meet the required conditions for authenticity in the same way as *Ṣaḥīḥ* or *Ḥasan* ḥadīths.

Gharīb: A ḥadīth that is narrated by a single narrator, with no other narrator transmitting it. It is also called *fard* (unique). A ḥadīth being *gharīb* does not necessarily imply it is weak.

Ḥadīth: A saying, action, or approval attributed to the Prophet Muḥammad ﷺ.

Ḥasan: A ḥadīth that meets five of the conditions for soundness but has a slightly weak narrator with minor deficiencies in their memory.

Jarḥ wa Ta‘dīl: The science that examines whether the individuals narrating ḥadīths are qualified to do so (also referred to as *naqd al-rījāl*). It involves methods, principles, and terms developed by ḥadīth scholars to assess the qualification of narrators based on their reliability and integrity.

Khabar: A term used for sayings, actions, or approvals attributed to the Prophet Muḥammad ﷺ, his companions (Aṣḥāb), and the Followers (Tābi‘ūn).

Al-Kutub al-Sittah: The “Six Books” of ḥadīth, which are: *Ṣaḥīḥ al-Bukhārī*, *Ṣaḥīḥ Muslim*, *Sunan Abī Dāwūd*, *Sunan al-Tirmidhī*, *Sunan al-Nasā’ī*, and *Sunan Ibn Mājah*.

Maqtū‘: A ḥadīth attributed to the Followers (Tābi‘ūn).

Marfū‘: A ḥadīth that is attributed directly to the Prophet Muḥammad ﷺ.

Mawḍū‘: A fabricated ḥadīth that was falsely attributed to the Prophet Muḥammad ﷺ. A ḥadīth is considered *mawḍū‘* if one of its narrators is

found to be a liar, but not necessarily if it is narrated through different chains.

Mawqūf: A ḥadīth attributed to the Companions (Aṣḥāb).

Munkar: A ḥadīth narrated by a weak narrator who contradicts the narrations of reliable narrators. It is similar to a *shādhdh* (odd, anomalous) ḥadīth, but in munkar, the narrator is weak, whereas in *shādhdh*, the narrator is reliable.

Mursal: A ḥadīth where a Follower (Tābiʿī) directly narrates from the Prophet Muḥammad ﷺ, without mentioning the Companion who is the intermediary.

Musnad: A collection of ḥadīths arranged according to the names of the Companions (Aṣḥāb). A ḥadīth with an explicitly mentioned chain of narrators is also called *musnad*.

Mutawātir: A ḥadīth narrated by such a large group of people that it is impossible to be so widely agreed upon and be a lie. According to later scholars, each chain of transmission must contain at least ten narrators.

Muttafaq ʿalayh: A ḥadīth that both the *Saḥīḥ* of al-Bukhārī and the *Saḥīḥ* of Muslim agree upon as authentic.

Muttaṣil: A ḥadīth in which there is no interruption in the chain of narrators.

Rāwī: A person who narrates a ḥadīth.

Saḥīḥ: A sound ḥadīth that fulfills five conditions: 1) The chain of narrators is uninterrupted. 2) The narrators are trustworthy (*ʿadālah*). 3) The narrators have strong memory or precision (*ḍabt*). 4) The ḥadīth is not subject to defects (*ʿillah*). 5) The ḥadīth is not odd or anomalous (*shādhdh*).

Sanad or *Isnād*: The chain of narrators of a ḥadīth.

Shādhah: A ḥadīth where a reliable narrator contradicts another more reliable narrator or a group of narrators. This contradiction can occur in the chain of narrators or the text of the ḥadīth itself.

Sunan: Books that contain ḥadīths related to acts of worship and transactions.

Sunnah: Books that contain ḥadīths related to creed and theology.

Takhrīj: The process of verifying the source of a ḥadīth to ensure its authenticity.

Tark: A ḥadīth that is abandoned due to reasons such as lying or dishonesty by a narrator. A narrator accused of lying is referred to as *Kadhḥāb* (liar).

Thiqah: A trustworthy narrator, who is reliable in both memory and integrity.

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